

*An*  
TREATISE OF  
CONSCIENCE.

QVHAIRIN DI-  
vers secreits concer-  
*ning that subiect, are*  
discovered, as may  
*appeare, in the Ta-*  
ble following.



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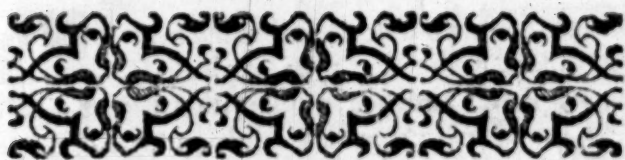
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TO THE CHRISTIAN REI-  
der, *ane Epistle generall.*



Will vse na vther Epistle Dedi-  
catorie of thir my litle treatises  
(gude Christian Reidar) saue  
onely this vnto thee, to quhais  
knewledge thay fall come: nei-  
ther do I seek ony praise, thanks  
or recompense of men, for ony  
thing that I haue done. The on-

ly thing that I craue for my labour, is, that the praise &  
glory heirof may be giuen vnto God, and that the com-  
moditie may redound to the members of his Kirk. Now,  
to declair schortly the circumstances, and occasion of  
my writing: the trueth is, that being in great affliction,  
and assaulted with many temptations, (as the godly e-  
uer runnes to God in time of trouble) I took purpose to  
compose somewhat to his glory, and to the comfort &  
edification of gude men. And the subject quhilk I chui-  
sed wes, how to resist the temptations of pouertie, sick-  
nes, schame, and sorrowes of this lyfe: Siklyke, of the fe-  
licitie of the life to come, and certaine discourses in  
praise of the mercie, justice, power, and providence of  
God. Al these I conceived, first by a general notion, and  
for helping of my memory, I set them downe in writ, in  
maner of a table, or memoriall: ever awayting the occa-  
sion quhen, and how I micht followe them forth in or-  
der, as I had devised. But I was so hindred and drawne  
away with worldly affaires, that mair nor the space of  
halfe

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half a zeir, I came but litle speid in my interprised wark  
Quhill at last, in the zeir 1592. it pleased God to visite  
me with a Feuer alterne, quhilk vulgarly wee call the  
Excesse, In sik sorte, that all warldly cares and impedi-  
ments were remooued, and my mind altogether settled  
on the seruice of my God. Neuertheles, my infirmite  
was so great, that during the time of my sicknes (quhilk  
lasted thre Moneths) I wes vnable to compose or write  
any thing: saue only at sometime to read the Scripturs,  
or cause them to be redde to me: Alwaies, being viuely  
rouched with the Lords rod, It brocht forth gud effects  
in me: For thereby I was farre humbled, and not with-  
out great feeling baith of mine awin sinn, and of Gods  
mercie: my cheif exercise wes to meditate on the lawe  
of the Lord, and to clenge my defiled heart. But sa soone  
as the Feuer began to slak, and I to conualese: sa soone  
did I search out my mentoriall, and put my hand to the  
pen, earnestly prosecuting my interrupted wark. And  
beginning at the resistance of temptations, I thoche  
thay micht all be commodiously comprehendit vnder  
a generall treatise of affliction: quhilk by reason I had  
lately before tasted: It micht appear that by gods grace  
I micht write the more feelingly thereof. Hauing then  
accomplished the first treatise, I proceeded without de-  
lay to the second: And in the meane season, while I wes  
in hand thairwith: behold, I contracted ane vther hea-  
uie disease: even a swelling, and a defluction of a putri-  
fied humor in my legges, and vther partes of my bodie  
(quhilk commonly followis that kind of Fever) So that  
I was thereby made vnable for ony trauell: But for the  
maist part, and by reason of the cold supervenient win-  
ter, I was tyed to the bed, mair nor the space of sax Mo-  
neths. This made baith my self, and the time mair pro-  
per for the accomplishing of the wark begunne: For I  
was grim, and brocht wondrous lowe with paine in my  
flesh,

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flesh: And being seperat from the companie of men, my  
delectation for the maist part wes, to bee occupied in  
contemplation, in composing, and serving of my God.  
So hauing finished the second treatise, I proceidit to  
the discourses or praises: And last, for coronation of my  
litle wark, to the effect that the inward trouble of the  
minde might be allweill discovered, and resisted, as the  
externall troubles of the world, I beganne a treatise of  
Conscience: all the quhilk treatises, it pleased the Lord  
to prosper and accomplish in the waik hands of his ser-  
uant, as thou may see in halfe a zeirs space: quhilk be-  
ing out-runne, the extremitie of my paine did cease, &  
the Lord from day to day restored me: In sik sorte, that  
appearantly, he had casten me on the bed, to the effect,  
that he micht warke this his wark in me: Nowe as to the  
treatise of affliction, it may perhaps appeir, through the  
multitude and prolixitie of egressions, to be lesse me-  
thodically nor the rest: But I hope gif you marke it nar-  
rowly, and richtly discern the digressions, from the  
lineal point of the treatise, as they are set downe in the  
Argument thereof, thou shall find it not without cohe-  
rence, and the amplification not without profite. The  
treatises of praise, and of the life to come, are a large  
field: by reason quhair of many thinges may bee eiked  
thairto. But the treatise of Conscience, because it is de-  
vided in Chapters, I esteeme it to be of best methode,  
and maist solide doctrine. Finally, I wil assure thee, that  
I neuer entred to meditate on this my litle warke, nor  
put my hand to the pen, without earnest invocation on  
the Name of the Lord, for the assistance of his spirite,  
That I micht vtter the wordes of knowledge, and of  
trueth, to his glory, and to the comfort of my brethren.  
Therefore, that I may end, as I beganne, whatsoeuer  
comfort or instructioun thou receiue (my Brother) of  
these treatises, giue the praise thereof only to the Lord,

*To the Christian Reader.*

and to his vndeſiled Lambe Chriſt Ieſus, ſeing to them,  
all glory juſtly apperteinis for euer. God graunt you  
may be na leſſe mooued in the reiding, nor I was in the  
writing of theſe treatiſes: the grace and peace of our  
Lord Ieſus Chriſt bee with thy ſpirite. Amen. At my  
chamber the 26. of September. 1593.

*By me, a louing Brother of al them that  
loues the ſecond comming of the  
Lord Ieſus. A. Hume.*







AN E  
BRIEFE TREATISE  
OF CONSCIENCE.

CHAP. I.

*What Conscience is, and how it differis  
from knowledge.*



Blissed is he (sayis the Apostle Paull) that condemneth not him selfe in that thing quhilk hee alloweth: For hee that doubtis, is condemnit gif he eat, becaus hee eatis not of faith: And quhatsoeuer is not of faith, is sinne. In thir wordis the Apostle countis him blissed, that is not condemnit nor accusit be his awin *Conscience*, in that thing quhilk hee dois. On the vther pairt, hee countis the man condemnit, that doubtis quhidder that thing be gude or euill quhilk hee dois: And he subjoynis the res-

Rom. 14. 22.

foun, becaus (sayis hee) it is not done in  
faith, that is to say, the doer thair of is not  
certified be his *Conscience* that hee do  
weill: For all that is not of faith, that is to  
say, all that proceedis not of ane vprich  
*Conscience*, is sinne. Nowe, seing that this  
point of *Conscience*, is of so great im-  
portance, it is verry necessary that we  
knowe quhat *Conscience* is. It wald ap-  
peare be the phrase of speaking, quhilk  
men are accustomed to vse, that *Consci-  
ence* were a certaine substance, and sub-  
stantiall part of man, that subsistis be the  
self: Bot leist ony suld be dissaift heirin  
it is to be vnderstand, that *Conscience* is  
na mair a substance, nor the thocht, the  
ressoun, or the memorie; bot is onelie a  
function or office of the saull, like as thay  
are: For man consistis onely of twa sub-  
stantiall partis, to wit, the saull, and the  
bodie: All the rest of the partis of man  
are bot accidentis, euen qualiteis and of-  
fices of the body, and of the saull. *Con-  
science* then, is a perfite knowledge, or a  
suir perswasoun in the hait of man, that

his

done in his thochtis, wordis, or deidis, ar gude, or  
 of is not that thay ar euil. Thairfoir like as that of-  
 fice of the faul, quhairby man dois think,  
 hee dois imagine and apprehend thingis, is callit  
 that is to the thocht, or the minde: And that fun-  
 vpricht ction quhairby hee discuffis, and decer-  
 hat this nis of the thingis confaut, is callit reson  
 eat im- or judgement: And that office of the faul  
 hat wee quhairby the thingis apprehendit, and  
 ald ap- discuffed, ar conferuit and keipit, is callit  
 quhilke the memorie: Euin swa, that function  
*Consci-* and office of the faul quhairby man is cer-  
 and sub- tified that hee hes done, saide, or thocht  
 be the that quhilk is gude, or that quhilk is euil,  
 heirin; is callit, *Conscience*.

nt, the Now the difference betuix Knowledg  
 melie a and *Conscience*, may be this: First, know-  
 s thay ledge is mair generall, nor *Conscience*:  
 a sub- For knowledge may bee extendit to all  
 nd the thingis that fallis vnder the vnderstan-  
 fman ding, alsweill spirituall, as temporall and  
 nd of- warldly thingis, and to the effairis of v-  
*Con-* ther men. Bot *Conscience* is a particular  
 e, or a knowledg quhilk every man hes of him-  
 , that self, and that onlie of the thochtis, words  
 his and

and deids, quhilk he hes committit, whether thay be gude or euill. As for example: I know quhat the commandement of God ar, quhilk he hes geuin vs to keip. This cannot as zit be callit *Conscience* for it is onlie a naked knowledge quha na deid is done: Bot quhen I knowe that I haue brokin thir Commaundement quhilk God hes geuin me, thair arryfs *Conscience*, ze ane euill *Conscience*, that is to say, ane euill knowledge of my selfe through the deid that I haif done: Againe I knaw it repenteth me, that I haif viola the commandement of God, and that beleif that Iesus Christ hes satisfy it for my offence: Heir arryfs the testimony of a gude *Conscience*. Siklike, I knaw furmen that hes committit greuous sinnis That hes nathing to do with my *Conscience*, for it is ane vther manis deid: Bot quhen I knaw that I haif committit ane haynous offence my selfe; that twichit my *Conscience*. Againe, I knaw, and am certainly perswadit, that Abraham wes a faithfull man and familiar with GOD.

Neuer



tit, when Neuerthelesse, this knowledg cannot be  
 or exam- callit *Conscience*: Bot gif I woulde deny  
 ementis that, quhilk I knaw, & quhair of I am cer-  
 to keip: tainly perswadit, in sa doing, I suld haif  
*science*, ane euill *Conscience*: For in a word, thair  
 quhair mon be euer a deid done, a word spoken,  
 we that or a thocht confaisit, annexit, and joynit  
 ementis with the knowledg, to make it arrise in  
 r arryis *Conscience*. The vther difference quhilk I  
 ce, that mark betuix knowledg, and *Conscience*,  
 ny selfe is; that manis knowledg is mair certain,  
 : Again nor his *Conscience* sumtyme is: For that  
 f violat quhilk man knawis, hee either compre-  
 d that I hendis it with his outward senses, or vn-  
 fy it for derstandis the causes thair of; either else  
 monie hes ane sufficient authoritie and warrant  
 w sum for him, that it is swa: Bot at sumtyme he  
 finnis: may haif ane euill *Conscience*, quhair he  
*Consci-* hes na sufficient warrant for him, saue on  
 l: Bot lie a suir perswasoun, and estimatioun  
 it ane within himselfe, of that thing quhilk is  
 vichis fals. As for example: hee that esteemis it  
 nd am vnlauchfull to eit of every kinde of meit  
 wes a indifferentlie at all tymes; Gif hee not-  
 O D: withstanding, make na difference in ea-  
 euer- ting

ring of every kinde of meat at all tymes; hee man haif aneuill *Conscience*; becaus he dois that thing quhilk hee esteemis to be wrang in his hart, and in sa doing sinneth: Neuertheles, hee can haif na sufficient warrand for him, to esteeme it vnlauchfull to eit of every kinde of meat indifferently at all times, seing it is fals of it selfe. To conclude, that quhilk the Lord is to lay to manis charge, and quhairof man is astrictit to rander account at the latter day of judgement, it fallis all vnder *Conscience*: For then every manis *Conscience*, fall beir him witnes, quhat he hes done, said, thocht, or beleifit, whether it be gude, or euill, and how secreit soeuer it be, it sal be disclosed that day, quhen the counsels of all harts sal be maide open and manifest.

1. Cor. 4. 5.

#### CHAP. II.

*How the word Conscience, is diversly taken: and of the diuers sortes of Consciences.*

**V**VE haif declared heirtofoir, that *Conscience*, is a function or office of the saull, euen a knowledge, or  
fuir

fuir perswasion, quhilke man hes with  
 himselfe, that the thing is ather gude or  
 euill quhilke he dois, quhilke he hes done,  
 or is of intention to do: As the signifi-  
 cation and pith of the word it self doth  
 import: For the latine word, *Conscientia*,  
 (from the quhilke the worde, *Conscience*  
*cum* is) is composed of the Prepositi-  
 on, *cum*, quhilke signify is in our language,  
*with*, & *Scientia*, quhilke signifies *Science*,  
 or Knowledge; as gif wee wald say, the  
 knowledg quhilke man hes inwartly with  
 himselfe, of all his actionis, wordis, and  
 cogitations: Bot to mak the sound of the  
 word mair agreeable, the Prepositioun  
*cum*, is changit into *con*, be a litle mutati-  
 on of the letters: quhilke is a thing very  
 frequent in the composition of wordes  
 in the Latine tongue. This is the proper  
 signification and originall of the worde  
*Conscience*. Neverthelesse, the *Consci-*  
*ence* of man, is not onely taken for the  
 knowledg, and fuir perswasion quhilke he  
 hes with himself, as a function and office  
 of the saull: But also, is oftymes taken for  
 the

the faull it selfe : as may appeare be the phrases, and figuratiue kind of speaking, quhilke men are accustomit to vse. As quhen wee say, a peaceable *Conscience*, a remording or a byting *Conscience*, a wounded *Conscience*, a sensles *Conscience* and without feeling, a troubled, afflicted, and tormented *Conscience*. It is euident, that these Epitheits and titles, are not sa proper to *Conscience*, (quhilke is but a knowledg, & ane office of the faul) as thay ar to the faul it self: Thairfoir, to the effect that every thing may haue the awin proper & maist conuenient name, I wald rather say, that through the testimonie of mans *Conscience*, that is, by the inward knowledg of that quhilke he hes done, ather gude or euill, the faull is made peaceabill, is made to haif remors, is woundit or tormentit : Nor, to attribute sik styllis vnto the *Conscience*. Bot forasmeikle, as the former kind of speich is commonly vsit in the scriptures, and that the offices of the spirit are oftymes taken, by a borrowit kinde of speich, for the



the spirit it selfe : I will also attribute thir titles and styllis , baith to the *Conscience*, and to the Saul indifferently, as thay are commonly vsit: For I esteeme it falbe verry easie, be that difference quhilk we haif already made, to vnderstand quhat may be properly spoken of the faull quhilk is a substance; and of the *Conscience* quhilk is na substance , but onely a function or work of the faull wrocht in man.

Our cheife deuision then of *Conscience*, falbe this : quhen the deide quhilk man hes done is gude of it selfe, his knowledge is also gude , & heir arryis a gude and vpricht *Conscience*. One the vther pairt, quhen the deide done is euill, the knowlege and *Conscience* is likewise euill: In sik fort, that of the gude and righteous deide , proceidis the gude and vpricht *Conscience*: and of the wickit and euill deid, proceidis the corruptit and euill *Conscience*: And vnder thir twa fortis of *Consciences*, gude, and euill, all the rest of the fortis are comprehendit: To wit, a peaceable *Conscience*, a remor-  
ding

ding or a biting *Conscience*, a cauterized or a senses *Conscience*, a wounded *Conscience*, and a troublit or tormentit *Conscience*: Of the quhilke spesies and kindes, wee are particularlie to intreate: And first of a gude *Conscience*, and the diuerse kindes thair of.

## CHAP. III.

*Of a gude Conscience, and the diuers kinds thair of.*

**T**He *Conscience* of man may bee callit gude and vpright, thre manner of wayis; First, quhen hee eschewis that quhilke is euill of it self, ather vpon knowledge, or vpon a suir perswasion that the thing is euil quhilke he eschewis. Secondly, quhen he followis that quhilke is gude and richteous of it selfe, ather knowing assuredly, or being certainlie perswadit in his hart, that the thing is gude and richteous quhilke he dois. Thridly, quhen he ather dois, or leiffis the thing vndone that is indifferent of it selfe, that is to say, neither gude nor euill; and that vpoun know-

knowledge, or vpon a suir perswasion  
 that the selfe same thing is indifferent  
 quhilk hee dois, or leiffis vndone. But  
 quhair man, ather eschewis that quhilke  
 is euill, or indifferent of it self: ather else  
 followis that quhilk is richteous, or in-  
 different, vpon ignorance, or vpon acci-  
 dent: Thair can be na testimony of a gud  
*Conscience* thair: For that quhilk is done  
 vpon ignorance, is opponit vnto that  
 quhilk is done vpon knowledge, quhair-  
 upon *Conscience* mon proceide. In sik  
 sort, that to mak the testimonie of manis  
*Conscience*, gude, baith the deede quhilk  
 he dois mon be gude of it selfe, or at the  
 leist indifferent, & the doer thair of mon  
 ather know persytlic, or haif a suir per-  
 swasion in his hart that the thing is gude  
 or at leist, indifferent quhilk he dois. The  
 difference quhilk I make betwixt know-  
 ledge, and a suir perswasion, is this: that  
 knowledg is groundit vpon a suir autho-  
 ritie, and warrand out of the worde of  
 God: and that suir perswasion, is onely  
 a constant opinioun consaquit in manis  
 B hait,

hairt, that a thing is fa, or not fa, without  
ony certaine warrand: Bot for als meikle,  
as mans *Conscience* can nather beir wit-  
nes with him, nor aganis him, but accord-  
ing to mans awin knowledge and vnder  
standing: hee suld beware that he lippin  
not ouer meikle in the testimonie of his  
awin *Conscience*: For albeit, al that man  
dois aganis his awin *Conscience* be sinn:  
Neuertheles, all that is done according  
to *Conscience*, is not gude and without  
sinne: In respect that mans *Conscience*,  
will oftymes certefie him, that the deede  
quhilk he dois, is gude of it selfe, quhen it  
is euil: And be the contrair, that the deed  
quhilk he hes done is euil of it self, quhen  
it is gude and richteous. As for example  
the Iewis quhen thay crucifyit our Savi-  
our Iesus Christ, were perswadit in their  
*Conscience*, that thay had not crucified  
the Sonne of God; and zit thay were dis-  
saisit: Sicklyk, na doubt but some of the  
Papists are certefyit be thair awin *Con-  
science*, that thay do wel in making thair  
supplications vnto the fauls of the saints  
depar-



departit; and zit thay are diffauit be thair *Conscience*. Heirfoir, seing the testemonie of mans *Conscience*, is oftymes dissuabill and fals: In the thingis, quhairby the doing, or not doing of thame, may follow sin; hee aucht to haif his warrand out of the word of God, and not to confide in the testimony of his *Conscience*. Notwithstanding, in thingis indifferent; as to marrie, or leif vnmarried: to weare costly apparell on the Sabboth day, or not to weare it: to vse, or not to vse moderate exercitioun of the bodie; or til eat meat with weschen or vnweschin hands: In doing of thir and siklike thingis, a suir perswasion of thame, that thay ar things indifferent, is sufficient to saif man from sinne, without ony farther warrant: But hee that doubtis whether hee haif done weill or euill in following, or eschewing ony thing, albeit the thing be indifferent of it self, zit he sinnis: becaus hee hes na testimonie nor assurance of his *Conscience* for that quhilk he dois, quhilk every man aucht to haif in all his actions.

As concerning the nature and qualities of a gude *Conscience*; It wilbe peaceabill, it will sometimes haue remorse, & sometimes it wil be woundit & troublit. Mans *Conscience* may be callit peaceabill, twa manner of wayis: The ane is, quhen his *Conscience* giffis him rest, and accusis him not, but allowis and appreis all that hee dois, as weill done. This kind of peace is not onely proper to the gude *Conscience*, and weill doer, but also to the euill *Conscience* and euil doer: For he that committis wickitnes ather vpon ignorance, or vpon a perswasion that he dois well; or hee that hes the hart hardened, and is not mouit nor troublit with the euill quhilk hee dois; that man (I say) will haif sum tyme peace of *Conscience* for a time: although in the end, the accusation and torment of his *Conscience* wil be horrible and great. In consideration whereof, it wald bee diligently marked, that mans *Conscience*. dois not alwaies accuse, nor trouble him, sa fone as the sin and wickitnes is committit: Na, na, he wil haue

haue inward peace of minde for a time, his *Conscience* will flatter him, the eies of his minde wil be blindit, and his hart will be shut vp: during the quhilke tyme his *Conscience* will be peaceabill, he will haif inward rest of the minde, and lief in careles securitie: Bot quhen the lord begins to chop, to appeall the *Conscience*, & to open the eies of the hait, that man may see the vglines of his awin sin: Then begins the *Conscience* to accuse, to condemne, and to torment man with terribil prickis, with fearfull terrors, and intolerable paine. Thairfoir, quhen this kinde of peace proceidis from knowledge, that is, quhen man hes a suir warrand of the word of god for that quhilk he dois, then is it gude, and the *Conscience* vpricht: But quhair it lacketh that warrand of Gods worde, it is dangerous, & not to be lipnit in: For as I haif laid, the wickit mans *Conscience* will flatter him, and beare him false witnessse, quhairby he wil haif peace and rest for a time. The vther kinde of peace is, quhen after greate trouble of

the spreit and *Conscience*, through the sight of mans sinne, and of the wrath of God aganis sinne; man obtainis inward peace and rest of his *Conscience*, by apprehending mercy throgth Iesus Christ, and by the assurance quhilk the spreit of God gives to the spreit of man, that his sinnes ar forgiven him. This is the true peace of *Conscience*, and is onely proper to the chosen children of God.

Mairouer, the gude *Conscience* will remord and bite: that is to say, it will oft-times call to remembrance the sinnes, quhilk man hes committit, and will accuse, and prick him with an inward pain thairfoir: This remorse and byting, is also a quality that is common, baith to the gude and euill *Conscience*: Bot the difference betwixt the remorse of the godly and of the wickit, is notable and greate: For that remorse quhilk the godly hath, bringis a godly dolour with it for the sin committit, makes man to seik the remedie of the inward prick and paine quhilk he hes, even to humble himself befoir his  
God



God by earnest repentance, and fervent praier, quhairby hee findes releefe and comfort: But the wickit man, albeit hee haue the remorse and paine of his *Conscience*: Neverthelesse, hee is not mouit with ony godly sorrowe, neither seiks he the remedie for the paine, nor reslauis ony releif or comfort from aboue. Heirfore I mon say, that the remorse and byting, is the qualitie of a gude *Conscience*: I say not, that the deede is gude, quhilk makis man to haue remorse of *Conscience*, for that is sinne: But I say, that to haue remorse of *Conscience* for the sinne, it is gude, and is proper to the children of God: For, without remorse thair can be no repentance: And seeing that the fragilitie of mans nature is so great, that he can not abstaine from sinne so long as he is in this life, ze the maist just & vp-right man fallis oftymes euery day; and the estait of a true Christians life, is but a continual falling and arrysing: It is maist necessary that the *Conscience* of man be exercisit with a frequent remorse: For as

I haue saide, without it, repentance can not be, & it makes man to seik the remedie, and to finde releif and heauenly consolation.

Finally, the gude *Conscience* will be sometime wounded, and troubled: and whereby? euen by the commemoration and consideration of the sinnes quhilke man hes committed: Ze not onely the conscience, but also the spreit and faull, and all the functions thair of, and the hail estait of the richteous man, by the sight of sinn will be sair vexit and troublit. But meikill mair the spreit and faull of the wickit man, through the sight of sin will be tormentit, considering that the same turnis in the end, to his vtter confusion: Quhairas the trouble of the richteous faull salbe turned into glaidnes, and redound to æternall saluation: But of this trouble of the spreit and *Conscience*, wee sall heirefter intreat mair at large.

*Of ane euill Conscience, the diuers kindes,  
and qualities thair of.*

**L**Ike as of weill doing, arysis the testi-  
monie of a gude *Conscience*: euen  
sa of euill doing, arysis ane euill *Consci-  
ence*: For looke where sin, in any forme  
is committed; either in thocht, word or  
deid; whether sa it be wittingly, on igno-  
rance, on rashnes, or on set purpose: Of  
force thair mon be ane euill *Conscience*,  
ane euill knowlege thair: And as thair  
is degrees of finnes; euen sa is there de-  
grees of *Consciences*: For the fewar, and  
of lesse waight the finnes be, the better is  
the *Conscience* of him that committeth  
them: And the ma in number, or mair  
griuous the sinne be, the worse is the  
*Conscience*, of the committar. Nowe, of  
the sins whereby the *Conscience* of man  
is woundit and made euill: There is a sin  
quhilk may be committed aganis know-  
ledge: A sinne according to knowlege,  
and a sinne done vpon ignorance. Althir  
three

three kindes of finnes are accessorie, and annexit to ane euill *Conscience*. As to the first, quhen man knawis, or is suirly perswadit with himselfe, quhat is wrang, and zit dois it: And quhat is richt, and zit leisis it vndone; he then sinnis aganis his awin knowlege: and this is a high degre of sin; and the worst kinde of *Conscience*, quhilk is guiltie of wilfull error: In sik sort, that albeit the deid be gude, or indifferent of it selfe, If man esteeme, and be perswadit in his hairt that it is euill, and zit dois it: It is euill to him, and in doing thair of he sinnis and offendis: For all that is done aganis knowlege, or aganis the thinking and perswasion of the hairt, is sinne. The second sort of sinne is, quhilk is not done directly aganis knowlege, but rather according to knowlege, and zit it is sinne; and at length producis euer the testimonie of ane euill *Conscience*: As quhen man dois that quhilk is euill of it selfe, vpon a false trust and perswasion that he dois weill: or quhen hec dois that quhilk is vnjust, vpon a gude inten-



intentioun, to the effect that gude may come of it. This is also an euill *Conscience*, quhilk flatters man in his awin sin: And thou (O man) that vñs sik a forme of doing, thy *Conscience* quhilk flatters thee now, fall ane day accuse and condemne thee for leaning sa meikil to thy awin waik wit and deceauable opinion. Bot you wil object and say, that thy *Conscience* mouis thee so to do, being suirly perswadit in thy hairt, of thy well doing; Indeede I zeild vnto thee, that in doing the things quhilk are gude, or at the leist indifferent of them selues, a sure perswasion that thou dois na wrong, may be a sufficient warrant to thee: But in those things quhairby the doing or omitting of them, the Majestie of God may be offended, thy vaine perswasions and false witnes of thy flattering *Conscience*, can be no defence nor warrant vnto the: For in all thinges quhilk may import sinne, thou aucht to haue the authoritie of the word, & command of God for thy warrant. Siklike wilt thou (O foolish man) do

do euill that gude may come of it? I pray thee tell me, where hes thou sik a commandment giuen thee of God? or thinks thou, that thou maist transgresse the ordinance of the most high, either by doing that quhilk he hes forbidden thee to do, or by leauing that vndone quhilk he hes commandit thee to do; & then cloke thy sinne with thy intention, by saying, that thou did al for the best, that thy purpose and intention was gude, and that man is iudged according to his intention? Na, na, thy intention fall be na relevant defence vnto thee, in that respect: For thou perverts that gude sentence. I graunt, where thy intention agreis with the will of God, quhen thou intends, and endeouours thy self to please God, and to keep his Commandements: The Lord, for his sone Iesus Christs sake, wil accept thy gude intention, and be well pleased with the gude affection of thy heart, albeit (throw thy awin fragilitie, or vther externall impediments) thou neuer execute nor performe thy intention. But  
quhair

quhair thy actions are repugnant to the ordinance of God, of necessitie thy zeale mon be blind, & thy intention euil, how gude soeuer it appeir in thine awin eies: neither sal it serue for a lawful excuse vnto thee, but for a point of dittay to condemne thee, in the day of the Lords righteous judgement: For when the Lord sal lay downe his Law, as a rule before thee, fall open the blinded eies of thy heart, & appeale thy *Conscience*: Thou fall then know, and confesse, that the Lord suld be served according to his holy statutes & commandements, and not according to thy foolish braine and conceits, nor zit after the traditions of men. The thrid sorte of sinne, quhairby the *Conscience* of man is damnifyit & hurt, is nether committit aganisknowledge, nor zit vpon a perswasion and pretence of weil doing: But is done on mere stupiditie and ignorance. As when man either is in doute, whether the thing be gude or euill, that he dois: ather els is altogidder negligent and careles quhat he dois; nocht taking heed

heed, nor trying whether his actions be just, or vnjust. Heir it wald appeare, that this kinde of sinne can nocht touch the *Conscience*: In respect, that *Conscience* is a knowledge of a deid done; but ignorance is opponit to knowledge; and therefore cannot concerne, nor corrupt the *Conscience*. The trueth is, that all kinde of sinne infects the *Conscience* and faull of man: And seeing that all iniquitie done vpon ignorance, is sin: For neither ignorance negligence, rashnes, nor waiknes, can be a just defence and excuse to sinne: Thairfore, it mon follow, that sinne committit vpon ignorance, corrupts and infects the faull and *Conscience*. Mairouer, albeit the wicked man wil be sumtime careles, and ignorant of the qualitie of his deedes, whether thay be gude or euil, and sa wil haue peace of *Conscience* for a season: Nevertheless, hee cannot be ignorant quhat he hes done, at the time when the fact is committed: Yea, although he were baith forgetfull quhat he had done, and ignorant of the qualitie of the deid: zit quhen  
it



## OF CONSCIENCE. 31

it fall please the Lord to knocke at the doore of his *Conscience*, and to illuminate his dull vnderstanding: he sal then baith haue his deids recent in memory, & fall clearlie vnderstand, that thay ar euil and wicked, quhairvpon his awin *Conscience* fall beir witnes against him. Heirfore, to sinne vpon ignorance, It is a dangerous thing: For wee aucht neither to be ignorant, nor to doubt of the qualitie of our aetiouns; but suld haue assurance of our *Consciences* for all that we do; & our *Consciences* the assurance of Gods word: The quhilk assurance all men may haue, that delights to bee exercised in the Lawe of the Lord: For this is maist certaine, that there is nathing quhilk may serue to the salvation of man, but it is reveiled by the word of God, and set downe in the scriptures: And all that the Lord hath commanded vs to do, is gude and richteous: All that he hes defendit, and forbidden, is euill and wicked: And all that is not inhibit and forbidden be the word of God, may be saifly done without sinne or offence:

fence: providing, that man do it vppon knowledge, & doubt not of his awin doing. Thus then we see, that by these diuers kindes of sinnes, the *Conscience*, and faull of man is infected and corrupted: And by the sight & consideration thair-of, is grievously wounded; quhairvpon there arrysis a great remorse, and trouble, in the spreit and *Conscience*: For quhen it pleaseth the Lord to let man see the vglines of his own sinne, his *Conscience* then beginnes to accuse him, and to byte like a worme, inwardly in the heart: and for that cause is callit, a biting or remording *Conscience*: The quhilk remorse, gnawing, and biting, is perpetuall in the wicked, that hes not the grace to seik the remedie, as it was in Cain: But in the children of God it is temporall onely, and is cured and taken away with blenks of heuenly comforte. Againe, the peruersed *Conscience* that is opponit vnto this, is not mooued with remorse, for any wickednes that man can commit: But as the flesh is perfed and burnt vp with the cautaire

taire quhilk the Chirurgien dois apply, <sup>1.Tim.4.2.</sup> and is thereby made seniles and without feeling: Euin sa the *Conscience* is infected with sin, and zit hes na sence nor feeling thair of: and therefore it is called, a cauterized, brunt vp, or sensles *Conscience*. This proceedis from ane obdured, obstinate, and hardened heart; quhilk continues in this obstinacie and blindnes, ay & quhill the Lord in his fearefull judgement, begins to strike the saul and *Conscience* with terrible terrours and torment: The form and maner quhairof, we haue nixt (be the grace of God) to declare.

## CHAP. V.

*Of the troubled spirit and conscience, and how it differs from melancholie, from vther naturall diseases, and worldly sorrowis.*

THE Spirit of man, and every function of the spirit (either the imagination, the reasoun, the judgement, or the memory) may be diuers & findrie waies damnified and troubled: Some tyme by naturall sicknes and diseases, sometime

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by naturall melancholie and euill disposition of the body, sometime by contracted melancholie, quhilk man apprehendeth through sorrowe and care of worldly thingis, sometime by the exterior lesion of the partes of the head, quhilk are called, the seats of these functions : And sometime through sudden and extreame feare, loue, joy, or vther sicklyke passions of the minde. Al the quhilk thingis, are obserued by the mediciners and chirurgiens, & in thair warkis ar abundantlie set furth. Yea sometime the Lord by his immediate power, wil abstract the judgment, the memorie, or vther offices of the spirit, & wil strike man with frensie, with madnes, or forgetfulnes, & restore them againe at his pleasure. But the trouble of mans *Conscience*, is farre different from any of these troubles: quhilk is obserued for the maist part, to arise after this maner. Quhen it pleis the Lord at any time, to shewe his angry face, and to rebuke man for sin, incontinent man is stricken with sudden feare and trembling,



ling, and begins to call to remembrance  
 quhat sins he hes committit, and quhair-  
 in he hes offendit his God: Zea, the Lord  
 will object his sinnes clearlie before his  
 eies, albeit they haue bene neuer sa lang  
 buried & forgot with man: Quhilk quhen  
 he remembers, seeth the vglines thair of;  
 is accusit by his awin *Conscience*, & feillis  
 the fearce wrath of God kindled against  
 him for his sinne; his spirit and *Conscience*  
 is marvellousslie troubled, and is sudden-  
 lie oppressed, with extreame paine and  
 torment: In sik sort, that the trouble of  
 the spirit wil oft times redound to the bo-  
 die, and trouble the whole estate of man;  
 as thogh he were takin with sum agonie,  
 or sharp sevar. It is true, that every man  
 whome the Lord so visits, will not bee  
 alike sore troubled and tormented; But  
 sum in a higher, sum in a lower degrie,  
 according to the modificatioun of the  
 Lord: But hee that hes the feeling of his  
 awin sinne, and of the wrath of God aga-  
 nis his sinne, in the highest degrie; that  
 man fall see nathing but the angrie face  
 of

of God, burning like a consuming fire against him, and sal think na vther thing, but that the Lord in his just judgement hes castin him away, out from his presence & kingdom: Quhilk of al torments, that man can suffer in this life, is the greatest. This kinde of trouble that proceids from the *Conscience*, seemis sa strange & difficil to natural and warldly men, that thay can hardly consaue it, but takes it euer vp wrang: and estiems those persons that are so troubled, either to be furious, lunatick, or fantastick: either els to haue taken sum apprehension, melancholie, or vaine conceit: Zea, not onely appeirs it hard vnto them, but also to the very Children of God, vnlesse they haue either had some taisting of it them selues, or else haue benewel instructed therein, by sik as hes had the liuely experience thairof: As it is na wonder that flesh and blude vnderstand it not: For it is a great mysterie, and a woonderfull wark of the maist high, quhilk by natural reason, can not be comprehended. But as I haue said before,

before, the difference betuix the trouble of the *conscience*, & vther troubles, is notable and great. For the diseales before rehearsed are naturall; the disease of the *Conscience*, supernaturall. The natural diseases proceids from the euill constitution and disposition of mans body, and his warldly sorrow, and wanrest from the solicitude & care quhilk he hes of warldly things: But the wanrest and anxietie of the *conscience*, proceids from the sight & consideration of mans sinne. Mairouer, we see that the natural diseases of the bodie may be cured, by vsing of naturall remedies: sicknes may be healed, by the application of salutare medicaments: The melancholious humors may be purged, and the body brought to a gude temperature and constitution: But all the Phisitians, and all the natural medecine vnder heauen, can na mair remeid the woundit *conscience*, nor corporall meat and drinke can nourish the faul; or naked words can satisfie the hunger & thirst of the body. Siklike, the displeasure and sorrow quhilk

man contracts, either through the losse, or through the care and desire of earthly things; wil either, through tract of tyme vanish away, quhair thing is lost cannot be recouered; or be turned into joy and contentment, quhen hee obtaineth the things that he desired; whether sa it be riches, promotion, or victory over his enemies: But all the riches, honour, and pleasures of the world, wil never relecue the paine of a tormented *conscience*; (vnles it be for a very short space) while inwarde comfort be given of the comforter, the haly Ghost. I deny not but that the Lord will sometime vse outward affliction, as a means quhairby hee will cause man to call his sinnes to remembrance, & consequently, wil make his awin *conscience* to condemne and torment him: But the faule a *conscience* beeing once deeply woundit; na worldlie consolation, nor earthlie remedie can avail: while the spirit of God worke first inwardly in the heart. Farther, it is to be vnderstand, that not onelie the wicked and reprobate are

accu-



accustomed to haue this trouble & prick of *conscience*: But also the very chosen children of God, yea his dearest servants hes euer bene, and zit are, maist subject to the feiling of thair awin sin and weaknes: Quhairby thay wil be sometimes reduced to sik extremitie, that thair faith wil be altogether smored for a season, & thay brocht to the very brinke, and bordour of desperation. Notwithstanding, al their sufferings, in the end redounds to their eternall joy and salvation: Quhair by the contrair, the troubles of the wicked, turnis at last to their vtter wrack and confusion: For albeit the Lord, to trie & to humble his awin, & to let them knaw thair awin infirmities, wil sumtyme hide his face for a litle season, and couer them as it wer, with a cloud: during the quhilk space, they wil be in greit anguish & perplexitie, overshadowed with heavines & darknes, like the Moone ecclipsed, & priuate of the licht of the Sunne: Nevertheless, in the middes of thair miseries, he wil edge by the cloude, and shewe thame

blenks of mercy, of comfort, and of licht: and at last will turne his louing countenance againe, and driue away al the darknes, and heavines of thair fauls, and illuminat them with eternal licht, and gladnes. To conclude, I wil say this meikle farther, That there is nanewhomethe Lord hes predestinat to salvation, ouhilk sal not, at sum time of thair life, be troubled, and tormented in some measure (though not all equallie) in thair faull & *conscience*, throgh the sight of thair awin sinne: For this is certaine, that we cannot enter into the kingdome of God, except we first suffer, and abide tryall: It is not possible, that wee can be exalted with euerlasting exaltation, except wee be first casten downe and brocht lowe: It is not possible, that we can be partakers of eternall glory and gladnes in the heuen with Christ, vnles wee be first participant of paine with Christ, and feill with him, in some mesure, the torments of hel in our fauls and *Consciences*. Thairfore, let every one of vs make vs for it, and prepare  
our

## OF CONSCIENCE. 41

our selues for the day of trial and temptation: Let vs turne in time to God, by earnest repentance, and amendement of life, before he strike vs in his judgement: Let vs alwaies flee sinn, and follow righteousness, that in the day of trial the accusation of our *Conscience* may be the lesse feareful: And aboue all things, let vs apprehend Iesus Christ crucified for our sinne, with a true and a liuely faith: For if we once constantly belecue that; wee may be assured, that how low soeuer we be brocht, howe extreame soeuer our paine and torment be, zit the issue thair-  
of salbe happie, & our deliverance ioiful.

### CHAP. VI.

*The marks quhairby the woundit conscience may be knawin.*

**Q**Vhair the saul & *Conscience* is wounded and oppressed, through the sight of sinne, and through the feeling of Gods wrath against man for sinne; there is na quietnes nor contentment there:  
For,

For, howe can there be any rest, or delectation, quhair man hes a feiling of Gods wrath kindled aganis him, and is perswaded in his heart, that hee is out of the favour of God? Na, na, sa lang as hee is in that estate, there is nathing for him but wanrest, nathing but feare, sorrowe, languishing, wearines, heavines, darknes, & paine, baith within, and without. In sik sort, that if there were not intermissioun, at some time, of the torment, the bodie were not able to sustaine it: For the saul and the bodie being joyned together by a perfite vnion, The vexation of the saul extendis to the body, quhilk hes a compassion and a suffering together with the faull. Quhairvpon it followis, that hee quha is troubled in spirit and *Conscience*, wil be bereft of all naturall rest, though vtherwaies he be hail baith in body and spirit, and that nature vse al the right offices; zit the *Conscience* being wounded, the trouble thair of, fall bereif man the nights sleep: his slumbrings wil be short, and encombred with vglie dreames: his

waik-



waiknings wil be triste, & his body com-  
moved with heit and beitting, as though  
he were in a fiever: and his sins wil come  
oft in mind, quhilk on na wise hee can es-  
chewe, nor forget. Siklike, the meat and  
drink will be lothsome vnto him: neither  
wil he delight meikil in any warldly ple-  
ture: But all earthly recreation wil bee  
mair fashious, nor delectable vnto him:  
Zea it wil appeare to himselfe, that al the  
creatures of God are animate, as it were,  
and conspired against him. Nevertheles,  
the inclination and behavior of the wic-  
ked man, beeing visited by the hande of  
God, wil be far different from the beha-  
uiour of the godly: For the wicked man  
wil be mair sorrowful for his awin wan-  
rest, and paine, nor for his sinne, quhairby  
hee hes offendit the majestie of God. He  
wil also blame the instrumentall causes  
of his trouble, mair nor himselfe: and wil  
seeke vnlawful meanes to bee releifed of  
his paine; sometime labouring to delait  
it out of his mind, by giuing himselfe to  
warldly pleasures, and vsing of wanton  
and

and riotous companie: sometyme by revenging himselfe on them whome he esteems to be the instrumental causes of his trouble: and sometime by consulting with forcerers, and seeking responce of vncleane sprits. To be short, he hes euer a looking back to the world; and if he get any releif of his paine, incontinent he returnis to his former impietie, like a sowe to the puddle, and heaps sinne vpon sin, quhairby his *conscience* is mair and mair wounded, and his paine thereafter increased: Quhil at the last, hee fallis in vtter despair; and ather puts violent hands in himselfe, as Iudas did; or els is perpetually tormented with the worme of his *conscience*, as Cain was, during his whole life tyme. By the contrair, the Childe of God, quhen he feels the correctioun of his Maker, and is accused by his awin *conscience*; he is immediatly taken with a godly sorrow for his sinne, and hes a seeking to God for mercie and releif. Notwithstanding, hee wil finde in himselfe a great inconstancie, & waiknes: For some  
tyme

tyme he wil be ouerset with sadnes, and in ane instant wil be changed, quhair of he cannot render a reason, but as the spirit mouis him: Sometime, he wil be feruent in praier, sometime cold and remitted: Sometime, he wil pray formally and weil, sometime informally, being interrupted with teares, or with wauering thochts: zea, sometime he wil be sa confused, that hee cannot pray, but wil vtter his passions with grones, with sighis, & with sobbes. Attoure, hee wil haue ane earnest desire to heare the word of God preached, or red; and wil think it marvelous comfortable and sweit: and when he heares any part thereof that touchis himselfe, whether sa it be the description of his miserie, or the gracious promises, & mercies of the Lord rehearsed; he wil reioice exceedingly, and partly for joy of the gudnes of God, and partly for grieve of his awin fal, and vnthankfulnes towards his Creator; he wil oftymes burst out with teares in aboundance. Besides this, the wounded *conscience* may not abide

*Psalme*  
77. 4

bide to heare any cursed or prophane speaking: or to heare the name of God in any waies blasphemed, meikil les wil he do it himselfe, For hee is taken with a great fear to offend the majestie of God, hauing alredy felt the stroke of his hand. Siklike, the leist offence quhilk hee can commit, wil appear to him to be of gret grauitie & waight: For like as the wound of the body wil be sa fair, that the patient can scarfelie suffer any thing to touch it: Even so, the woundit *conscience* is sa waik that the leist vnseemly word, wrang luke, or wauering thocht quhilk man can vse, wil hurt and trouble it, and make it to remord. Finally, when the oppressed *conscience* gets any blenk of comfort, or release of his paine; he wil spring for joye, and think that he sal neuer again be moued with sik perturbation: Bot sa sone as the Lord turnis away his face, newe trouble and doubtings wil arrise againe, as though he had never receiued comfort. And that quhilk is admirable, & a wonderful wark of Gods spirit; at sometyme  
the



the remembrance of a sinne, or of a deed done, wil sa trouble man, that he cannot be comforted: And at ane vther time the commemoration and sight of that same sin, wil na mair moue him, nor gif it had neuer bene committed. This appearantly proceedis in the wicked, from a hardened and obdured heart: But in the faithful, from the assurance of the holy spirit, that the sinne is forgiuen, and that mercie is graunted through Iesus Christ.

This meikle I thocht necessary to write, concerning the discoverie of a wounded *Conscience*: To the effect, that the disease being discovered, the remedie may bee the mair easilie found out, and skilfullie applied to the same.

## CHAP. VII.

*The remedie of the troubled spirite and Conscience.*

**A**RT thou troubled (O man or woman) in thy spirite and *Conscience*? Then I wald exhort thee, in the name of our Lord Iesus Christ, to enter into this medi-

meditation and thinking with thy selfe. I perceiue the Lord is mindful of me, & hes visited me: For I feel my self inwardly touched: The Lord knocks at the dore of my *Conscience*: but quhat his will is, or quhat wark he is to wark in me, I knawe not: howsoever it be, this is doubtles the day of temptation, and the time of my trial: so that my estate is dangerous: For I knaw, that the sprit and image of Satan wil striue in me; aganis the sprit & image of God: and if I harken not to the Lords cal, but zeild vnto the sprit of Satan, I am but lost. Thairfore, I beseik the Lord to be on my side, and to assist me with his haly spreit in this perrellous battel, that I may stand fast, and submit my self wholly to his haly wil. This done, prepare thy selfe for the tryal, by fasting and abstinence, from the sensual lusses of the flesh: For thairby thou sal bermeikle eased of thy paine, and sal baith be better disposed to serue thy God, and be made a mair meet subject to the spreit of God to wark in. Being humbled & prepared,

first

# OF CONSCIENCE. 49

first of all clenge thy heart & *Conscience*:  
 For, gif thou present thy selfe before the  
 Lord with a polluted heart, and corrup-  
 ted *Conscience*; Al that you can do or say,  
 wil be but abomination vnto him; and  
 he will nather regard thy praiers, nor ac-  
 cept any seruice at thy hands; But wil ra-  
 ther be a consuming fire redie to destroy  
 thee. Thairfore, let the maner of thy clen-  
 ging be this: Enter in sharp trial and ex-  
 amination of thy life and conversation,  
 from thy youth vp: Cal to remembrance  
 quhat kinde of vice or vices hes greatest  
 dominion in thee; and quhat offences  
 thou hes committed from time to time,  
 either against God or thy Neighbour:  
 This do, not only at a time, but at diuers  
 and sundrie times: For thou wilt remem-  
 ber at ane time, that quhilk thou can not  
 do at ane vther: Quhilk if thou examine  
 narrowlie, not flattering thy self, I doubt  
 not, but thou sal find thy sinnes vglie y-  
 nough, and of ane hudge number: Zea, it  
 may be, that the memory and considera-  
 tion of them humble thee very farre, and

*Dent. 4.24*  
*Heb. 12.29*

D

make

make thee baith to abhorre them, & thy selfe, that suld haue committed sik abominations. Having nowe ryppit vp thy sinne, quhilk is the fountain of al thy misery; thou hes nixt to turne thee with thy hail heart to the Lord, seeking help and releif at his hands, quha is onely able to deliuer thee. But howe sal I turne (may thou say) to the Lord? for I knaw not the way. Surely, the lord hes taught the way, how a sinner sall turne vnto him: To wit, even by earnest & vnfaigned repentance; and by a true and liuely faith in the mercies of God, through the death of Iesus Christ. As to the forme of thy repentance, let it be this: Cast downe thy selfe on thy face and knees before thy God, & with a broken heart; First, confesse thy sinnes freely vnto him, without hypocrisie, howe secreit or abhominable soeuer they be: For if thou dissemble, or meane to hide any thing fra him, that knawis the leist hirne of thy heart; thy labour is al in vaine; and thou but provokes his indignation mair and mair against thee.

Second-

*Mat. 4. 17.*

*Acts. 2. 38.*

*Iere. 4. 1.*

*& 6. 16.*

*Iere. 11. 20*



## OF CONSCIENCE. 51

Secondly, thou mon be sorrowfull in thy heart for thy sinne: For except thou be displeased with thy self, that thou hes offended thy gude God; think not that thy offences sal be forgiuen: neither sal it suffice to say, that it repenteth thee of the euil quhilk thou hes done; vnles thou rew in very deid: For the Lord that is the searcher of the hart, knawis quhat thou dois think, albeit thy sayings be never sa gud. Thairfore, beware that thou vse na dissimulation with him, leist for thine hypocrisie he confound thee. Thirdly, amend thy life in times cumming, by abstaining not onely from the sinnes, quhairvnto thou hes bene maist addicted: But also, from al vther kind of sinne: and, be doing that quhilk is gude and acceptable in the sight of the Lord: For, this is the fruit of repentance. So, that he quhilk sayis hee repents, and amends not his life in some measure, but continues in his former wickednes; hee is a liar, and the spreit of God is not in him. But for alsmeikle as al sinne, is either committed aganis God  
2
only,

1. Sam.  
16.7.

onlie, and the first table of his Lawe: either else aganis man, and the second table: Thou aucht diligently to mark baith the ane and the vther, that is maist ryfe in thee, & that forest pricks thy *Conscience*. Al sinne is aganis God, but al sinn is not aganis man: Thou may also offend God by thine euil thocht, because hee knawis thy thocht: But be thy thocht man cannot be offended, becaus he knawis it not. If then thy sin be aganis God only, thou hes God only to satisfie, by acknowledging thy sinne, by sorrowing for thy sinn, by imploring mercie for thy sinne, and by refraining thy selfe thereafter from that sinn. But if thou haue sinned aganis man, by offending him in word or deed; either in body, goods, or name: In that cace, thou mon baith craue pardone at the hands of God, and trauel by al means possible to be reconciled with man: Zea, except thou first endeouore thy selfe, sa far as in thee lyis, to satisfie man whome thou hes sa offended; assure thy self, that God wil not be satisfied in the. Hes thou  
made

made a godly vowe to the Lord, quhilk thou hes not performed? Performe thy godly vowe (if it be possible) vnto him: Hes thou made a lawful promise vnto man, quhilk thou hes not kept? Fulfil thy promise if it be possible, albeit it be to thy losse. Be not ashamed to addresse thy selfe to him, quhome thou hes offended, althogh he be thy inferiour, & craue pardone of him for thine offence: And looke quhat satisfioun hee can justly craue of thee, either in wordes, in gudes, or vther kind of deid; See thou be willing to make it, according to thy power: That thou may obtaine peace of *Conscience*; & that the cries of the oppressed faul quhilk sustaines bitternes & wrong, ascend not to the Lord, and procure his vengeance against thee. Farther, quhasoeuer hes offended thee, thou mon forgiue thame thair offences freely: That the Lord may also forgiue thee thine offences: But gif thou forgiue not men thair trespasses, Iesus Christ certifies thee, that thy heavenly Father wil na mair forgiue thee

Mat. 6.15

thy trespasses. Finally, thou must renounce thy corrupted affections, & every thing that withholds thee from God, howe deare and precious soeuer it be in thine eies: Root out thy vices, ane by ane out of thy heart, quhilk hes had sa lang dominion ouer thee: And in every thing do that quhilk thou knawis to be the wil of God: Setting aside thine awin wil, and remouing al warldly respects, and impediments quhatsoeuer; howe vnapeirand, or far repugnant soeuer it be, to the natural inclination of thy heart: That the Lord may be weil pleased with thee, and that thou may haue the testimonie of a gude *Conscience*. O! But these are harde sayings to flesh and blude, and here sal arise a strong battell within thee, quhen thou art this waies tried with the renunciation of thy awin wil, and affectiouns; and vrged to doe that quhilk is contrary to thy manly hart: For oftymes wil thou think with thy selfe: Sall I forgiue him, that hes done me sik wrang, and craueth na pardon of me? Sal I suffer this of him?

Sal



# OF CONSCIENCE. 55

Sal I not be revenged of this injurie, and on him with whome I am sa far behind? Siklike, quhen it commeth to the renouncing of the affections of thy hart, quhilk thou hes followed & served sa lang; and of that domestick Idole, quhilk thou and every man hes erected in the heart: whether sa it be, the lusts and plesures of the flesh, warldly honours and vaine glorie, couetousnes of warldly gudes, the desire of revenge, or vther quhatsumeuer vice, quhairunto thou art cheisly bound in seruitude: That conflict (I say) wil be felon, and that departing difficil: For the spreit of the deuil, and the naturall corruption of thine awin heart, wil striue michtelie aganis the spreit of God, and the regenerate part of thy faul, if any be: Swa that thou sal make many shifts and excuses to fatisfie thy awin wil and appetite, to fulfill the desire of thy heart, and to retaine that Idole, quhilk like a bond-slaue, thou serues and adores. Yea, the young riche man, quhome Christ bad sell al that hee had, giue it to the poore, and folow him; *Mat. 19.*

made neuer greater mourning, nor the natural man wil make to quyte his Idol, the strongest affection of his hart, quhair vnto he is thrall: For the deuil was neuer lother to come out of the person whom he possesseth, nor naturall vices wil be to come out of mans hart, where thay haue once taken deepe root. Bot thou, O man that art inwardly touched! may knawe quhairon it stands: either mon thou forgiue man, and remit the revenge to God (to whome vengeance apertaineth) and to his lieutenants whom he hes appointed to execute justice vpon earth: or else looke not to be forgiuen of thy heauenly Father, nor to be releued of thy present trouble. In like manner, either mon thou renounce al thy wicked affections quhatsumeuer, and reforme thame, in some measure: or else renounce thy part of the kingdome of heauen. This meikle concerning the turning to God, by repentance and amendement of life: nixt followis, the turning to God by faith.

Hes thou tried thy warks, and turned to  
God

## OF CONSCIENCE. 57

God by earnest repentance, and with a resolute mind to amend thy life in times comming? Now try likewaies thy faith, & take diligent heed, whether it be waik, wauering, and ful of doubting or not: & whether it agrees with the true, haly, catholik, and apostolike faith, or not: and where thou findes it deficient in any of these points, turn with speid to the Lord, and embrace him with a true and a liue- lie faith: For without faith, al thy repentance, and all thy gude warks cannot a- uail a whit; but ar like a filthie menstrous clout in the sight of the Lord. There is many men that wil take heede to thair warks, and wil flie from vice and vnrich- teousnes; quhilk takes na tent to the na- ture of thair faith, and to thair zeale, and fervencie in the true seruice & worship- ping of God; quhilk is a matter of grea- ter consequence. But it is not thy warks can make thee free from sinne, nor from hel: It is by faith thou mon be justified; and through thy beliefe thou mon be sa- ued. Yea, but quhat sal I beleue (would thou

*Rom. 3. 28.*

28.

*Rom. 5. 1.*

*1. Pet. 1. 9.*

*John. 6. 47.*

thou say) that I may be saued? Euen this thou hes to belecue. First, that the God of heauen, quhilk wes worshipped in Israell, is the onely true God, the Almichtie, and eternall father, quha hes created all the world, and by his deuine power, gouerns the same, and all things therein contained. Secondly, thou mon beleue that this same God, according to his promise made to our Fathers, hes sent his onely Sonne Iesus Christ, downe from heauen into this world, to take away the sinnes of mankind, quhairin all wer shot vp through the disobedience of our first progenitor Adam: Quhilk, as a gracious Sauour became a naturall man, and by his death and obedience, hes made the reconciliation betwixt God and vs, and hes redeemed vs from the hel quhairvn-to al were condemned. Beleue that in him the Lord is weill pleased, and with thee for his sake: That he hes made a full and sufficient recompense for al thy sins bypast & to come: that he is risen againe from death, and by his resurrection hes



overcome the same, and the sting thair of,  
 quhilk is sinne, the deuil, and hel the re-  
 compensate of sinne. Beleeue that hee is  
 ascended againe to the heuen, and there  
 sits at the richt hand of his Father, ma-  
 king intercession to him for thee, and all  
 that beleeues in his death; and that he sal  
 yet come againe from heauen to iudge  
 the world, & sal raise thee to everlasting  
 life. Thirdly, thou mon beleeue, that af-  
 ter the ascension of our Saviour Iesus  
 Christ; the Comforter, the haly Ghost  
 and spreit of God, wes sent downe from  
 the Father and the Sone into this world;  
 To rule, to preserue, to instruct, to stren-  
 then, to comfort, to renewe and sanctifie  
 by his michtie power, al the chosen chil-  
 dren of God (quhilk is his halie and vni-  
 uersal Kirk) ay and quhill Iesus Christ  
 come againe to finish al things. If thou  
 apprehend these three persons and ane  
 God with a true faith; & beleeue al thair  
 warks, thair precepts, & promises quhilk  
 are set downe in the Scriptures; as also  
 the doctrine of thair Prophets, Apostles,  
 Pastors,

Pastors, and ministers: Thou may certify thy selfe, that though thy sinnes were neuer so hainous and detestable, they shall be freely remitted, and neuer laid to thy charge; That thou art one whome the Lord hath predestinate to eternal saluation; & that all thy present pain shall be converted in everlasting pleasure. But thou may justly object vnto me, that thou canst nether vse such a forme of repentance: nor yet canst find such strength of faith in thy self, as is here required. Indeede it is true, that nether faith, nor repentance are at thy taking: nor yet can be giuen thee by any creature: but thou must proceed from the mightie working of Gods spirit in thy heart. Therefore, thou must prostrate thy selfe before the Lord, and by earnest and diligent prayer, craue them incessantly at his hands, quia hee hath onely power to giue them. Shewe him in thy prayer that thou art miserable, that without his help thou art but lost, that thou canst do no good thing, except hee giue thee grace, that thou art there ready to obey his wil, and  
inquire

inquire of him, quhat he wald haue thee to doe; burding him with his mercifull promises; remember him of his wonted mercies, and warks of old; but cheistlie of the sufferings and satisfaction of his Son Iesus christ, to quhaiis richteousnes thou mon cleaue; and in his name, and for his sake, mon craue mercie, grace, pacience, strength, increase of faith, and releefe of thy paine, according to his gude plesure, at the bountiful hands of God. Oh, but here is all the difficultie, wilt thou say, I am sa troubled and dejected, that I cannot pray. Surelie, I graunt that the oppressed spirit, wil be sometimes brocht to sik extremitie, that it can neither beleeue, repent, pray, nor meditate: But like a brute beast, wil remain for a season, altogether stupifact and confused. Therefore when thou art in that perplexitie, abide pacientlie the Lords wil & leasure; for thair is na remeid but pacience, quhil the Lord driue away the darknes of thy minde; seeing that obscuritie wil not tary lang: and at leist, sa far as is possible, haue the

the eie of thy heart direct towards the Lord, and thy thocht caried vp to the heuen; haue a desire to pray, and vtter thy intention with sighs: For the Lord that is a spirit knowis what thy spirit wald, albe-  
*Rom. 8.27.* it there be nathing vttered in wordes. And when thou gets a blenk of licht, and release of thy paine, haue refuge hastelie to the Mediator Iesus Christ, quha hes bidden sik as are wearie and laden come to him and he will ease them: Powre out thy complaints & supplications before him, and beseech him to make mediation to his Father for thee whome he hes redeemed with his blood, to appease his Father's wrath, and to present thee faultlesse vnto him. Farther, least thou be ouer farre casten downe with the remembrance and sight of thy sinne; haue not thine eies alwaies fixed vpon the vglines of thy sinne: but rather vpon the infinite mercies of God, quhilk exceids thy sinne in greatnes. Remember likewaies, his merciful promises, and mercy shewed to his servants, that hes bene in the like estate



## OF CONSCIENCE. 63

estate, that thou art now in : And if thou can remember that the Lord hies shewed mercie at any time on thee before, by deliuering thee out of danger or trouble: Then thou may be suirly perswaded that he wil shew mercie on thee again: for the mercie of God is without repentance. Ro. 11. 29.

Heirfore, if thou continue after this manner, in fasting, in praier, in purging & circumcising thy heart and *conscience*, in suffering patiently the Lords rod & correction, & in hope dailie waiting for his deliuerance: Thair is na question, but thou sal see a blessed issue of thy trouble: For thou sal resauue the haly Ghost quhilk sal redresse thy faults, cure thy misery, illuminate thy vnderstanding, sanctifie thy saul and make thee a new man, far aboue thy expectation. Bot for als meikle as the rest and wanrest of the spirit & *conscience* consists meikle in the daily exercise & conversatioun of man : I will also breiflie set downe what þ suld eschew, & how thou suld be exercised during the time of the trouble and wanrest of thy *Conscience*.

**CHAP.**

*What things man aucht cheifly to eschew,  
and quhairin he suld be exercised during the  
wanrest and trouble of his conscience.*

**V**V Ald thou not haue thy *Conscience* to bite, to accuse, nor to trouble thee? Then giue na matter to thy *Conscience*, quhairupon it may bite, or accuse thee, and be not the cause of thine awin troble. The matter or subject quhilk baith makes the *Conscience* to bite, & disquiets the spirit of man, is sinne. Thairfore, to pacifie and acquiet thy sprit and *Conscience*; thou suld flee sinne and follow richteousnes, quhilke brings peace and quietnes with it. And albeit, it be impossible to man, sa lang as he is in this tabernacle of fleshe, to be altogether without sinne, and to abstaine from doing euill: seeing the whole course of this life is but a continual falling, and a rising. Nevertheless, the regenerat man, is not oft seen to fall in the publick and notorious sins, quhilk are manifest to the warld; But wil  
be

# OF CONSCIENCE. 65

be vnreproueable, & vpright in the sight of men; neither will sinne haue dominion, or the vpper hand in him. Herefore, thou aucht at all times, but principally now in this the time of thy inward trouble, and of the Lords visitation, to take diligent heed to thy waies: and at least to eschew al occasions of euil, whereby thy weake *Conscience* may bee wounded, on the other part, thou aucht to vse all convenient meanes, whereby thou may bee stirred vp to serue God, and to followe righteousnes, that the wounde of thy infirme *conscience* may be healed. First then beware, that during the time of thy vexation, thou vse no worldly means to put away the memory, and sight of thy sinns; and to cause thee to forget them: As by drinking, banquetting, daunsing, singing, sporting; or by hauing the ryotous companie of wanton and merry men: For in so doing, thou lulles thy selfe a sleepe, & like as the Serpent stoppes her eare with her tayle, least she should heare the voice of the inchaunter: So stoppes thou thine

E

care,

care, that thou shouldest not heare the Lord calling, and knocking at the doore of thy *Conscience*; least by his holy spirite he should enter in, and convert thee. Beware thou seeke any vnlauchfull meanes to relecue thee of thy paine, and to content thy minde: as by witch-craft, by taking of thy worldly and fleshly pleasures, or by revenging on thine enemies: Considering, that this sal at length augment thy paine, albeit it seeme pleasant for a season, and fall prolong thy trouble: Because thou seekes not to God, that is seeking thee; but turnes thy back vpon him, & seeks help where it is not to be found. Beware thou continue not in thy woon- ted vice and wickednes, heaping sinn vpon sinn, without regard what thou dois, or taking vp of thy self from thy vngodly course: For then in contemptible manner thou despisest the Lords correction, & will not be reformed by his discipline, but takes a plaine banner aganis him, & kindles his fearce wrath more and more aganis thee, in sik sort, that thou fall at  
the



## OF CONSCIENCE. 67

the last bring thy selfe to vtter desperation. Beware thou reuile not thy estate, and forme of thy trouble rashly to every man: neither craue thou the advise, and counsell of naturall & worldly men; meikle lesse, follow thou their opinion in the matter of the trouble and disease of thy *Conscience*: For then thou dois no otherwaies, nor if thou would craue the consultation of a iurifconsult, in the matter of thy health: or advise thy proces with a medicinar. There is neither helpe, nor true comfort to be found that way, in respect the natural and vnregenerate man; yea the vnregenerate part of the regenerate man (for there is no perfyte regeneration in this life) is altogether blinde in spirituall things, & wil ever giue a counsell direct contrary to the will and spirit of God. Maiorver, bridle and refrain thy tongue, that unruly member, as with a bit, from lying, flaundering, backbyting, mocking, railling, vpbraiding, and cursed speaking: For thereby thy *Conscience* may be grievously wounded. And for as

much as the world is full of temptations, and stumbling blocks, whereon man is daily in danger to fall: Therefore I would wish thee, so long as thy *Conscience* is diseased, not to entangle nor meddle thy selfe much with worldly busines: but to abstract thy mind from the sollicitude of temporall affaires; and to withdrawe thy selfe from the societie of the prophane multitude: to the effect, that being free from al outward perturbation, thou may be the better disposed to serue thy God, to giue thy selfe to contemplation, and to be exercised in all spirituall and godly exercitions. Let then thy daily exercise, during the disease of thy *Conscience*, be this: If thou can read, giue thy selfe to the lecture of comfortable books composed by learned and godly men; and to the reading of the holy Scriptures: But in speciall. revolve diligently the bookes of Genesis & Exodus, the history of Iob, the Psalmes of David, the Evangel of Iesus Christ according to Matthewe and Iohn, the Acts of the Apostles, and their Epistles.

Epistles. Where thou shalt finde singular comfort in the wonderfull works, and divine providence of the Lord in delivering and preserving of his people; in his healthsome instructions & gracious promises made vnto them; and in his exceeding great mercie, and loving kindnes towards his servants, quhilk haue bene in the like estate, that thou art now in. The company quhilk thou frequents, let it be of godly, wise, and learned men; of whose conference thou may receiue instruction and consolation. And if thou woulde communicate thy secreit vexation to any man; or wold be resolved of any thing whereof thou art in doubt. Adresse thee to some notable servant of God, approved in life and knowledge, to whome the Lord hath committed the dispensation of his word: To him disclose thy minde, & seek resolution of him, in those things quhilk concerns thy *Conscience*, and weill of thy soull. Haunt the Kirk; for it is the house of God; Haunt the Assemblies of the faithful conuened to serue the Lord:

Isa. 56. 7  
Mat. 21. 13

And giue diligent eare to the preaching of his holy word: Nevertheles, while the darknes of thy minde bee driuen away, while thy heart and *Conscience*, be purified, and that by some mesure of faith thou apprehend remission of thy sins, and salvation throgh the death of Iesus Christ; I would not counsell thee to present thy selfe to the haly Communion, and supper of the Lord Iesus. Delight in solitair meditations of the wonderful works, the mightie power, the infinite mercie, and divine providence of God; in deliuering, gouerning, comforting, and preserving his Kirk, and the members thereof, from the beginning of the worlde. Rehearse & meditate likewise, on the office, life, and sufferings of our Saviour Iesus Christ. Remember the strange miracles wrought by him, his notable doctrine, his gracious advertisements, of tribulation and persecution to come, his own comming againe, and his comfortable promises made vnto al them that beleeuers in him, and looks for his returning. Call to re-  
mem-

Read Iohn  
6. 13. 14. 15  
16. & 17.  
chapters.



membrance his patience, tender loue, humilitie, and meeknesse, whereof thou should learne and labour to be a follower. Be euer cleansing thy heart, and ryping out the latent vice, & heritable corruption that lurks within thee: that thou may be a meet receptacle, and temple of the holy Ghost: For where the heart is polluted, and the *Conscience* defiled, the spirit of God can make no residence nor dwelling. Reconcile thy selfe, so far as is possible, with al men: Expell all malice, hatred, and envie. Be not a revenger of thine owne cause: For thereby thou shall renew and ranckle the wound of thy *conscience*: but remit the vengeance thereof to God, & craue iustice of the Magistrat. Try and examine thy self, how thou profits in knowledge, faith, and amendment of life, by the reading & hearing of Gods word. Reduce in memory what dangers of body, of soule, or of losing thy goods, thou hes ben in, during the course of thy life, and how the Lord hes delivered and preserved thee. Siklike, cal to mind what

good gifts of the body, of the spirit, or of other temporall things, thy God hes bestowed on thee: Be thankful to him therefore, and therevpon thou may take assurance, that considering the constancie of the Lord, he wil neuer leaue thee altogether destitute of help; but wil euer haue mercie and compassion on thee, as hee hes had in times preceeding. Be alwaies occupied in well doing and exercise the workes of righteousness: visite the sicke, comfort the sorrowfull, support the poor and needie, defend the poore oppressed, treat peace and concord among neighbours and brethren: Instruct the ignorant in the knowledg of Iesus Christ. Finally, let al thy actions, thy wordes, and cogitations tend to the glory of God, to charitie and meeknes. And every night, when thou goest to bed, or being in thy bed, take count of thy selfe how thou hast bestowed that day: If thou hes bene wel exercised, praise God for it, and trauel to continue: If thou hes bene euil occupied, sleepe not while thou repent, and craue  
God

God mercie for thy offences: Take purpose to do better the nixt day, and endeavour thy selfe to amend, take newe resolution to reforme thy waies, and aspyre daily by the grace of God, to a greater perfection. But aboue all things, be diligent in fasting and praier: Pray continually; for thereby al good thinges are obtained: Pray in the Morning, in the Evening, at mid-day, & at al times when the spirit movis thee: yea, chiefly in the night when others are at rest, arise (if the commoditie may serue) or secretly in thy bed enter in familiar and earnest conference with thy God. And when thou findes a coldnes & sluggishnes in thy self to pray, and to worship God: The commemoration and remembrance of the woonderful works and mercies of God, of thy deliverance out of thy former troubles, and of his manifold benefites bestowed on thee (which thou for that same purpose, should collect and keepe for a memori- all in write.) The memory, I say, of these things, shal kindle and inflame thy spirit

to

to be fervent in praier, & zealous in the service of thy Creator. And albeit this forme of liuing may perchance appeare austere, painful, & tedious to thee in the beginning: (though nothing fild seeme painfull or fasheous to thee, considering thy dangerous estate, & the importance of the matter it self, quhilk concerns thy salvation & damnation) Nevertheles, by frequent custome, thou shalt find it most easie, comfortable, and sweet: For, like as thou hes now a sight & sore feling of thy sin, & of Gods wrath kindled against thee for thy sin: So fall thou doubtles in short time, by this thy godly behaviour, get a sight & feling of thy regeneration & newnes of life, of the remission of thy sin, & of the favour & mercie of God through the intercession of the mediator Iesus christ. Whereby thou fall obtain peace of *Conscience*, with such contentment, & gladnes as cannot be expressed. And seing praier is the chiefe part of the true service and worshipping of God; and the principall meane & way, whereby we ought to seek  
to



to him, to obtaine al good thinges at his hands: Herfore I haue also set down here to thee, a form of praier to be vsit, during the time of the trouble of thy *Conscience*, quhilk thou may read and consider, and thereafter collect thereof so much as agrees with thy present estat & may serue to thy purpose.

## CHAP. IX.

*A Praier to be said by such, as are trobled in spirit & conscience, through sight of their sins.*

**I**Vst, dreadful, almightie, merciful, & euerliuing God! Who by thine al seing spirit, seest the deeds, hears the words, & knowes the secret thochts of al hearts: Be hold me poor wretch, in thy mercie, here on the face of this low earth, prostrat before thine holy & high throane. Alace! I confes lord, that I am not worthie to lift vp my face to heaven, nor to receiue any comfort or good thing of thy hands: For I haue sinned, alace! I haue sinned aganis thee, I haue broken thy statutes, I haue abused thy clemencie & benefits, I haue committit abomination, & followit the affecti-

affections and lusts of mine owne heart. Wherefore, thou hast nowe, Lord, afflicted me, and that most justly: Thou hast made mine owne *Conscience* to accuse, & torment me: my soul is vehemently vexed, and heauie vnto death, my heart is faint through anguish, and my flesh consumes and pines for feare of the stroke of thy hand. Thou art angrie, O Lord? thou art angrie: but who is able to abide thy scarce wrath? Thou knowest that man is but a vaine thing, his life is like a vapour, or a shadow which vanisheth away in an instant, and the imaginations of his hart are euil and wicked. I am but dust, & like the flowre of the field which withers and decaies suddenly; I cannot abide the heat of thine anger. It is true, Lord, that I am inexcusable, and sinful out of measure; but mercie belongs vnto thee; let thy mercie therefore abound, and appear infinite in forgiving me many sins, I turne me vnto thee, O Lord, turne thee againe vnto me; I seeke thy face, hide not thy favourable face from me; but let the bright  
blenks

*Psal.* 39.5

*Genes.* 3.21

# OF CONSCIENCE. 77

blenks of thy loving countenance shine  
on me: For thou knowest, it repenteth me  
of the evil which I haue done, and that I  
trust in thee: But, Lord supply my defici-  
ent repentance, and helpe my vnbeleefe:  
For my repentance is imperfect, and my  
faith is weake. None can come to thee,  
vnlesse thou draw them; nor can beleeu  
while they be conuerted by thy spirite:  
Draw me therefore vnto thee, and I shal  
come; convert me, and I shal be conver-  
ted. O Lord, Thou knowest the dolour &  
sorrowe of my heart for my sinne, thou  
seest my miserie and trouble: Day and  
night I mourne and I lament, my face is  
al bedewed with teares, and my soul we-  
rieth of my life: I am a monster to them  
that beholds me, and mine acquaintance  
wonders at my miserie. There is no help  
in man, neither doth any worldly conso-  
lation availe me. No Man, nor Angell  
is able to releue mee, but thou onely:  
without thy help, Lord, I am but lost for  
euer. But when did you ever reject the  
heaue heart, & the oppressed *Conscience*  
quhilk

*Iohn. 6. 44.*

quhilk did seek to thee with continuance?  
 Thou delights not in the death of sinners  
 but would haue al men to repent, and be  
 saued: Thou art slowe to anger and redy  
 to forgiue: Thy wrath is confaued in the  
 morning and forgot in the evening: Thy  
 mercie exceeds my sinnes, and all things  
 in greatnes; and there is no end with thy  
 compassion. Let not then, O Lord, thy  
 mercie be shut vp in displeasure; be not  
 angrie with me for ever, neither correct  
 me any more in thy wrath: For I am no  
 more in thy hands, nor the potshard is in  
 the handes of the potter: But remember  
 thy wonted mercies, and workes of olde  
 shewed to thy servants *Abraham, Isaac, &  
 Jacob*, to *Moses, David*; and to thy peo-  
 ple Israel: Remember the death and obe-  
 dience of thy deare sonne Iesus Christ;  
 remember the anguish of his heart, when  
 he praied vnto thee, that night he was be-  
 traied; & his cries on the crosse, when he  
 cried vnto thee, My God, my God! why  
 hes thou forsaken me? Was it not for my  
 sin, O Lord, that he suffered these things?

Loose



Loose not then thy poor servant whome thou hes so dearlie bought with the blud of thy Lamb: Behold him, Lord, sitting at thy right hand, & let thy wrath be apesed with me, in regarding his humble countenance: Haue not respect to my deseruings, & vnworthines; but vnto his death and obedience: Impute his righteousnes vnto me, & let his justice, be made my justice; for he hes redemit me: yea, for thine own mercies sake, & merits of thine only Son, my saviour, cast my sins behind thy back, remember my iniquities no more, and haue pittie on my distres & miserie. Behold, Lord, I am here, what is thy will with me? what sal I do? what course sal I take? how sal I behaue my selfe in this my trouble, & during the whol pilgrimage of my life? Make answere vnto me: for I will not leaue crying vnto thee. Yea, though thou suld kil me, yet wil I not depart from thee, but will still trust in thee. My whole desire is to please thee, shew me thy will, therefore, & enlarge my hart, that I may obey thy voice, & fulfill thy commandments.

O my God! Raife me vp in thy mercie,  
as thou hast casten me downe in thy ju-  
stice: let me see thy salvation and delive-  
rance from the bondage of Satan, of sin,  
and of mine owne concupiscence. I thirst  
for thy mercie and grace, O Lord, as the  
dry ground dois for the running waters:  
Redresse my faultes therefore, let them  
be freely forgiuen, as though they had  
never bene committed: And as thou has  
giuen me a feeling of my sinne, and of  
thine indignation against sinne: So giue  
me a sure perswasion of the remission of  
my sin, and a feeling of thy favour, with-  
out the quihlk I cannot liue. Driue away  
the darknes of my minde; Let all these  
troublesome cogitations, vaine feare, in-  
credulitie and mistrust depart from me:  
Settle and pacifie my perturbed spirite,  
binde vp my wounded *Conscience*, heale  
my contrite & broken heart, restore my  
courage and my strength, restore me to  
that joye quihlk I was woont to finde in  
thee. And if it be thy pleasure, Lord, re-  
mooue thy scourge from me: for I haue  
felt

## OF CONSCIENCE. 81

felt enough thy hand: mitigate my pain,  
 & let me see the issue of my troubles, that  
 I may be able to beare them: yet, not as I  
 will Lord, but as thou wilt: If thy glory  
 may be advanced through my sufferings;  
 or thy power made perfect through my  
 infirmitie and weaknesse; let mee suffer  
 whatsoeuer pleaseth thee: Try me, as the  
 gold & as the silver, quhilk is purified in  
 the fornace, while I be made a meet tem-  
 ple of thy holie spirit, and be well prepa-  
 red for thy kingdome. Alwaies acording  
 to thy promise & faithfulness, tempt me  
 not aboue that quhilk I am able to beare:  
 For thou knowest I am weak, and am but  
 flesh. Giue me therefore patience, strenth,  
 and constancie with the triall, that I may  
 suffer, resist, overcum, & inherit al things.  
 Let thy constant and good spirit rest in  
 me, O Lord, that I may stand stedfast vn-  
 to the end of this battell; that I fret not  
 with my self, after the maner of the wic-  
 ked, nor cast off thy crosse throghe impa-  
 tiencie: but that I may adhere firmly vn-  
 to thee, humblie submit my selfe to thy  
 F wil,

will, patiently waite and watch for thy  
comming and deliverance, and be hartie-  
lie well content with thy good pleasure,  
whatsoever crosse or affliction it shall  
please thee to lay on me: For thou know-  
est what is good for me, thou hast al pow-  
er in heuen, and in earth, thou hast a con-  
tinuall care and loue towards thy chosen  
Children, thou art constant, and true in  
thy promises, and thy mercie and loving  
kindnes indures for ever. I will alwaies  
waite on thee (my God) I will suffer thy  
stripes & correction: for I haue deserued  
them. I render my selfe vnto thee; I giue  
me over, soul & body, in thy hands; I sub-  
mit me all whollie to thy will; rule, & vse  
the work of thy hands, as seems good in  
thine eyes: For I am thy servant: yea, whe-  
ther I be in prosperitie, or aduersitie; in  
wealth, or in povertie; in estimation, or  
disesteemed; in joy, or in heavines; in ple-  
sure, or in paine; in health, or in sicknes;  
whether I liue or die, I am alwaies thine,  
thy servant, & work of thine owne hands.  
Graunt me therefore, O Lord, onlie thy  
louing



# OF CONSCIENCE. 83

loving countenance, thy blessing, thy fa-  
uour, and thy grace; and then I shall haue  
ynough; they shalbe sufficient for me; that  
is all that I craue: For thou shalt make my  
heart more joyfull therby, nor they which  
possesseth great kingdomes. O louing fa-  
ther, hide mee vnder the shadowe of thy  
wings, and performe that worke which  
thou hast begunne in me, to thy glorie to  
my comfort and saluatioun; that I may  
praise thee, & thy deare son Iesus Christ,  
in whose name, & for whose sake I craue  
these things at thy bountifull handes, as Ioh. 16.29  
he hath taught and commanded me. To  
thee through him, be al honor & glorie, in  
heaven and in earth, for euer. *Amen.*

O holy Lambe, and only sonne of the  
everliving God! The light of the world,  
and redeemer of mankind; (my sweet Sa-  
viour Iesus Christ) I come vnto thee, as  
vnto my onlie stay and refuge, wearie, &  
laden with sorrow, and with sin, and sore  
thirsting for thy grace & mercie. There-  
fore, according to thy promise, ease me  
of my burden; and giue me of the water Mat. 11.28

Iohn.4.14

of life to drink, whereby my thirst may be quenched for ever. Thou hast promised likewise, O Lord, to be with vs vnto the end of the worlde: Be with me then, as thou hes promised, now in my extreame trouble, and vrgent necessitie: For I am thine, & I trust in thee. Behold (my God) I haue gone long astray, like a lost sheep, my sinnes hes almost deceiued mee; For through the multitude thereof, I haue provoked & kindled the wrath of thy Father against me. Wherefore I am broght wondrous low, and am reduced to great extremitie: my soule is wo and sore grieved, that I haue offendit his Majestie: but thou art able to raise me out of the dust, & to reconcile thy Father with me: For thou art his anointed: Hee hes sent thee to bind vp the broken harted, to preache libertie to the captiues, to preache good tydings to the poore, the recovering of sight to the blind, the opening of the prison to them that are bound, to preache the acceptable year of the Lord, to comfort them that morne, to giue them bew-  
tie

Esai. 61.1

tie for ashes, the oyle of joye for mourning, and the garment of gladnes, for the spirit of heavines. O gracious Saviour! thou came not in the worlde to saue the righteous, but to bring sinners to repentance, whereof I am one of the greatest: Raife me vp therefore O my God, be thy mightie hand, wash away my sinnes with thy precious blood, make mee white, as the snowe and wooll, cloth me with thy righteousness, pacifie the wrath of thy father conceiued aganis me for those sins, for the quhilk thou hes alreadie made full satisfaction. Stand betwixt him and mee that his burning yre consume me not: O gracious mediator! make intercession to his diuine Majestie for me: present mee faultles vnto him: And let the comforter comfort me, & put me in remembrance of al things; that through his governance I may be safely conducted through al the perrels and temptations of this world, to thy celestiall kingdome, there to glorifie thee, the father, and the holy spirit, in eternall vnitie, with all kind of praise, and

exaltation for ever. Amen. Make hast, O Lord, and tary not; that hauing obtained new experience of thy mercie, I may declare the same to my bretheren, that others through my example may flie sin, & they quihlk are likewise dejected, may learne to seek help, and comfort in their trouble, where it is to be found; even at thy hands, O Lord, to thy perpetual glorie, to the comfort of thy Kirk, and overthrowe of the kingdome of Satan.

## CHAP. X.

*What comfort they may haue, that are afflicted in Spirit and Conscience.*

**F**Or so much as it is impossible to man, or Angell, by any reason, perswasion, or consolation; to comfort that persone from whome the Lord hes hid his favourable face: while it please his majestie to turne againe his loving countenance, & to worke a sure perswasion of his favour inwardly in the hart, by the operation of his holy spirit. Nevertheles, the ordinary means and citation of the gracious promises



mises of the Lord, whereby man may re-  
 ceive comfort in trouble, ought not to be  
 condemned: But by the contrary, we shuld  
 haue refuge in al our afflictions therevn-  
 to, being left to vs by God to that effect:  
 For comfort must proceed from faith, &  
 faith must come through the hearing of  
 the word, and promises of God sounded,  
 quhilk the holy Ghost thereafter makes  
 to work in the heart. Therefore, the sweet  
 comfort that thou may receive (O man!  
 that art afflicted in spirit and *Conscience*)  
 is greter nor I am able to expresse; wher-  
 of, a part is this. First for confirmation of  
 thy faith, thou may knowe by extraordi-  
 nary experience, that there is a divine  
 power, even a God that rules the hearts  
 of al men; and that the same God among  
 all his creatures, is mindefull of thee. Se-  
 condly, It is a manifest token, that thou  
 art beloued of God, when he chastises, &  
 rebukes thee: For, whome the Lord loues  
 (saith the Apostle) he chastises, & scour-  
 geth every Son that he receiues: VWhen  
 he corrects thee, he offers himselfe vnto  
 thee

Heb. 12. 5.  
 Prou. 3. 11.

Rev. 3. 19. thee, as vnto his Son; and doth it for thy  
 profit, that thou may bee partaker of his  
 holines. Thirdly, It is not possible, that  
 thou can be exalted to Christs kingdom,  
 Act. 14. 22 except thou be first assaulted with temp-  
 tation, except thou be casten down, and  
 haue a liuely feling of thine own sin and  
 wretchednes: Thou can not be victori-  
 ous, vnles thou fight; & thou cannot ob-  
 taine a crowne of victory, vnles thou be  
 victorious. But if thou suffer with Christ,  
 3 Tim. 2. 12 thou sal also raigne with him: and if thou  
 Rev. 3. 21. resist & overcome temptation, as he did,  
 thou sal be sure also to sit with him in his  
 throane, as hee sits with his Father in his  
 throne. Fourthly, albeit thou be in great  
 perplexitie, thou suld not thinke that the  
 Lord hes forsaken thee, or is wrath with  
 thee: For the Lord is not at all times an-  
 grie with his children, when he appears  
 to them to be angrie, & when they haue  
 a feling of the lack of his favour: Neither  
 doth hee alwaies chastise them for their  
 sins: but is accustomed at some time, to  
 hide his face from them for a litle season;

to let them knowe their owne weaknes,  
 and wretchednes, to worke patience in  
 them, to acquaint them with his Disci-  
 pline, and to let them know how misera-  
 ble their estate is, when his favourable  
 face is hid from them. Fifthly, There is a Iohn.3.3.  
 time, at the which the Lord makes inti-  
 mation to al his chosen children, of their  
 election and salvation, by sending them Tit.3.5.  
 his holy spirit, by whome they are bapti-  
 sed, and regenerat to amendment of life:  
 And commonly before this calling and  
 receiuing of the holy Ghost, there goes a  
 great trouble of the minde, a dejection,  
 and a terrible feare; that it wald seeme to  
 man, that God had forsaken him, and ca-  
 sten him away; where by the contrary, he  
 is drawing him to him, and knocking to  
 haue entrie in his hart by his holy spirit.  
 What sal I recount the gracious & com-  
 fortable promises of the Lord, to his af-  
 flicted members, that are touched with a  
 feeling of their owne sin, and miserie? He  
 saith, by the mouth of the Prophet; That Psa.103.13  
 as a Father hes compassion on his Chil-  
 dren;

dren; so hes he compassion on them that  
 fear him: And though a woman suld forget  
 the son of her wombe, yet will he not  
 forget his elect. For a litle while (saith the  
 Lord to his people) haue I forsaken thee,  
 but with great compassion will I gather  
 thee: For a moment, in mine anger, I hid  
 my face from thee for a little season, but  
 with everlasting mercie haue I had com-  
 passion on thee. The Lord (saith *David*)  
 is neere vnto them that are of a contrite  
 heart, and will saue such as be afflicted in  
 spirit. And againe, The sacrifices of God,  
 are a contrite spirit: a contrite, and a bro-  
 ken heart, O God, thou wilt not reject &  
 despise. Mairover, saith not our savior Ie-  
 sus Christ, that hee came not to saue the  
 righteous, but to bring sinners to repen-  
 tance? The Son of Man (saith he) came to  
 saue that quhilk was lost: hes hee not also  
 commandit such as ar weary & laden, to  
 come to him, promising that he will ease  
 them? and such as are thirstie to come to  
 him, and he wil giue them of the water of  
 life to drink, quhilk sal spring vp into ever  
 lasting

Esa. 49. 15

Esa. 54. 7

Psal. 34. 18

Psal. 51. 17.

Mat. 18. 11.

Mat. 11. 28

Esa. 55. 1.

Ioh. 4. 14.

Esa. 61. 3



lasting life? yea, certainly his very office is Luke 4.18.  
 & for that effect was he sent in the world  
 by his father; to heal the broken hearted,  
 to preach deliverance to the captiues, re-  
 covering of sight to the blind, & to set at  
 libertie them that are in prison. Farther,  
 dois not the Lord assure vs, that so soone  
 as ever a sinner shal repent him of his sins,  
 from the bottome of his heart; he wil put  
 away his wickednes out of his remem-  
 brance? And speking to his people be the  
 mouth of his prophet, he saith wash you, Esa. 1.16  
 make you cleane; take away the euill of  
 your works from before my eies; cease to  
 do euill, learne to do wel; seek judgment,  
 releue the oppressed, judge the fatherles,  
 and defend the widdow: Come then, and  
 let vs reason together (saith the Lorde)  
 Though your sins were as crimsin, they  
 shalbe made white as snowe: Though they  
 were red, like skarlet, they shalbe as wooll.  
 Besides this, he hes commandit vs by the  
 mouth of the Psalmist, saying, Call on  
 me in the day of thy trouble, so wil I de- Psal. 50.15  
 liver thee, and thou shalt glorifie me.

Arc

Are not these also the vndoubted words of our saviour speaking to his Disciples?  
1oh. 16. 23. Verely, verely, I say vnto you, that whatsoever ye shal ask the Father in my name, he wil giue it you: ask, and ye shal receiue, that your ioye may be made full. What more gracious & comfortable promises can the heart of man wish, nor these? Or what greter assurance wald thou haue of the mercie and compassion of the Lord, toward penitent sinners, nor this quhilk hee giues thee in expresse tearmes, with his own mouth? whereof one jote shal not faile: for he cannot lie. But I knowe thou wilt haue recourse to predestination, to the secret election, & reprobation of God, and is perswaded with thy selfe, that thou art one of them whome God hes forsaken & casten away. O foole! quhilk certifies thy selfe (to thine own damnation) of that quhilk is hid, not only to man on earth, but also to the very Angels in heauen: For whome hes the Lord admitted on his secreit counsell to knowe them, whome hee hes chosen, or them whome  
hee

he hes forsaken? Nay, nay, that knowledg  
 is reserved only to himselfe. Therefore, al-  
 beit thy affliction be never so great, thy  
 sins never so hainous, thy repentance &  
 amendment never so small, and thy faith  
 never so weak: yet, neither thou, nor any  
 mortal man can conclude, absolutely, that  
 thou art reprobate, and forsaken of God.  
 My reason is this, Because it is vnknown  
 to thee, or to any man, when it may plesse  
 God to call thee to repentance, when he  
 will instrengthen thy faith, and conse-  
 quently forgiue thy sins, and bring thee  
 to his kingdom. Why art thou then dis-  
 couraged, and dispaired of thy salvation  
 for the bitternes of thine affliction, for  
 the multitude, and gravitie of thy sinnes,  
 for the slacknes of thine amendment, or  
 weaknes of thy faith; considering, that  
 none of these tokens canne import the  
 necessitie of thy reprobation? For thou  
 knawis, that affliction hes ever ben most  
 proper to the children of God, from the  
 beginning of the world. As to the num-  
 ber & waight of thy sins, They can be no  
 hinde-

hinderance to the mercie of God: In respect, that where it pleaseth the Lord to shew mercie, it is no more difficil to him to remit innumerable sins, of whatsoever gravitie and waight; nor to forgiue the least offence that man can commit: The whol generation of mankind, was shut vp in sin, and was sinfull out of measure: But of the free mercie of God, the sins of the worlde were taken away, by the death of Iesus Christ: In such sort, that all that repents them of their sins, and beleevues in him the saviour, shal obtain free remission of al their sins whatsoever. Now, as concerning thy repentance & amendement of life; art thou dismaid, & dispaired of thy salvation, because thou cannot abstaine from sin, nor attaine to a perfect vprightnes? Surely thou hes na just occasion: For no flesh can be without sin, nor attaine to a perfection in this life. The most vpricht man (saith *Salomon*) falls every day seaven times; & the very Angels ar not without spot in the sight of the everliving God. Knowest thou not, that man can not be justified

Rom. 3. 23.

Pro. 24. 16.

Iob. 4. 18.

Rom. 3. 30.



## OF CONSCIENCE. 95

justified by the workes of the Lawe? Na,  
doubtles, if the Lord will enter in judge- Psa. 143.2  
ment with man, & deal with him accor-  
ding to the precise rule of his law; no flesh  
shuld be saued: For albeit the lawe of God  
be set before vs, as a rule whereunto wee  
shuld apply and confer all our actions: yet  
are we not any more vnder the lawe, but  
in the estate of grace through the com-  
ming of Iesus Christ. And albeit the chil-  
dren of God haue his law deeply imprin-  
ted in their harts, & likes wel to keep the  
same: yet fall they not be counted righte- Galat. 3.12  
ous for fulfilling thereof, as though they  
had deserved everlasting life, seeing no Act. 13.39.  
man ever fulfilled the Lawe: But because  
they belecue, that they are redeemed by  
the blood of Iesus Christ, who hath ac-  
complished the law in all points, and hes  
merited all good things of his Father for  
vs: Therefore, the Children of God fall  
be justified, and receiue eternall life. If  
then thou bee sory, that thou can not a-  
mend thy life, if thou haue an earnest,  
desire, and bent intention to doe good,  
and

and eschew euill, ioyned with a true faith in Iesus christ: assure thy self, that the spirit of God works that in thee, & that it shal be impute vnto thee for righteousness, & that the Lord in his own appointed time shal make that desire, and intention to be effectually, bringing forth good works to amendment of life. What canst thou say farther? that thou art daily relaps in publick sins, from the quhilk thou cannot refrain; and that neither thy sorrow therefore, nor thy desire to abstaine, are any thing earnest & notable. Indeepe, if so be thou art in an euill case for the present. Nevertheless, there is yet no cause here of desperation: Forasmuch as none can truly repent while they be called of the lord to repentance. No man can come to me, (saith our saviour) except the Father that sent me, drawe him. Seeing then, repentance is not the gift of man, but of God; & that thou knowest not the time, when it shal please the Lord to call and convert thee: Thou ought in no wise to dispaire, but to liue continually in gude hope, daily

Iohn. 6. 44.

lie attending thy calling and conversion. Hes thou not heard the Parable of the labourers in the Vineyard, That he quhilk Mat. 20. 1. came at the last hour of the day, received equall wages, with him that came in the morning? whereby our saviour signifies vnto vs, that there is no time of mans life at the quhilk the Lord wil not cal & convert man vnto him. I haue heard of some men, quhilk at the latter houre on their deathbed, being put in remembrance of their god, by the assistants; hes burst forth with horrible blasphemies against God, and vttered words of plaine desperation. But in ane instant, through the singular mercy of God, & fervent praier of the assistants, was converted to the Lorde, by lamenting carefully such blasphemies, by making manifest declaration of their faith in Iesus Christ, and giuing al liuely signs of their election, departed plesantly, & in a happy estat to the sight of men. VVhen *Paul* wasted the Kirk of Christ, & persecuted his Saints, both men and women, to the death; who wald haue thought

Act. 9. 1.

G

but

Mat. 26, 69

but that he had bin a reprobate, & a fagot prepared for hell? Nevertheles, hee was called to repentance, & was made a chosen vessell of the Lord. Who wald haue said, but that *Peter* had bin the son of perdition, and that there could be no salvation for him; when after hee was called to be one of the disciples of Iesus christ, had bene sa long conversant with him, had heard his doctrine, seene his miracles, & confessed that he was the very Christ of God: For all this, he denied him thrise on a night? Notwithstanding, he came to repentance that same night, was accepted of the Lord, & made a notable Apostle, & Preacher of the Evangel of Iesus Christ, both to the Iews & Gentils. Finally, who wald not haue thought, but the Gentils had bene forsaken of God, & predestinat to eternall damnation, quhilk baich mis-knew God, and committit al kind of abomination vnder heven? Yet the Lord forgot al their iniquities, and of his infinite mercie brought them to the knowledge of him, of his Sonne Christ Iesus, & cal-  
led



led them to be partakers of his celestiall  
kingdome. Haue we not also seene in our  
daies, men of maist disolute & licentious  
liues, quhilk afterward beeing converted  
& sanctified by the spirit of God, hes be-  
come notable & profitable members of  
the Kirk of Iesus Christ? Heirfoir, albeit  
such as leads a life repugnant to the Law  
of the Lord, may be iustly counted repro-  
bates with this restriction, except they  
turne to god by repentance: neuertheles,  
let no man condemne absolutely, either  
himself, or his neighbor before his deth:  
because there is nothing in any man, but  
corruption & sin, til he be sanctified, and  
regenerate by the spirit of God, the time  
whereof none knowes but God only: for *Iohn. 3.8*  
as the wind blowes where it listeth, so is  
every man that is borne of the spirite. I  
come now to thy faith, quhilk because  
thou finds it weake, and full of doubting,  
thou art dispaired of thy salvation. Indeed  
the truth is, that no man can be saved vn-  
les he belecue: But if al were condemned  
whose faith is weake, & doubtfull; I pray  
thee

thee then tel me who shuld be sated? when the Disciples of Iesus Christ inquired of him, why they could not cast the Devill out of the Lunatik person; he answered, becaus of their vnbeleef: and declared to them, that if their faith had bene as meikill as a graine of mustard seede, they shuld remoue mountains, & that nothing shuld be impossible to them. Farther, albeit our Saviour had oftentimes instructed his Disciples and forewarned them with his own mouth, that he wald rise againe on the 3. day after his death. Nevertheles, when

Mat. 17. 19 *Mary Magdaten* told them of his resurrection, & that he had appeared to her, they beleevved it not: Thereafter, he appeared to two of themselves, quhilk shewe it to the remnant, but they beleuit it not: yea,

Mark. 16. 31. 12. after he had shawin himself to the eleven in *Galile*, yet some of them were in doubt and beleevved not. If this weaknes of faith then, & doubting was in the disciples of Christ, who notwithstanding shall sit on twelue throans, & judg the twelue tribes of Israell, when the Lord shall sit on the

Mat. 28. 17  
Luc. 24. 41  
Mat. 19. 28

throane.

# OF CONSCIENCE. 101

throane of his Majestie: What cause hes thou, O naughtie man, to be dispaired of thy salvation, althogh thy faith be weak, and full of doubts? Certainly, if thy faith continued as weak as the faith of the Disciple *Thomas*, quhilk wald not beleue the resurrection of Iesus, whil he put his finger in the wounds of his hands, and of his side; thou might think that thou were in an evil cace: But seing *Thomas* after he had seene Christ beleued, & was blessed; Blessed art thou if thou beleue in him, quhilk saw him never. What sal I speak of the waknes, dulnes, & ignorance of man? The haill Apostles after the ascension of Iesus Christ, For all their reading of the scriptures, and doctrine quhilk they had heard of his mouth; were ignorant of the caling of the *Gentils*, & knew not that the Evangel suld be preached to them, till it was first shewd to *Peter* in a vision, quhilk thereafter declarit the mistery & circumstances thereof to the rest, beeing assembled at *Ierusalē*. O! But thou wil say, I feel no spunk of faith in me, I feele the wrath

Ioh. 20. 27.

Act. 11. 2.

of God kindled aganis me, and a strong  
perswasion that he hes forsaken me. Thir  
ar hard sayings: but I haue alredy shewen  
thee the cause of this thy perswasion; To  
wit, becaus the Lord hes hid his face from  
thee for a little while; to humble thee, to  
try thy patience, & to let thee know how  
miserable thy estate wald be, if thou were  
altogether destitute of his favour. But I  
pray thee, remember, what thou beleued  
before thou entered in this troble, before  
the Lord hid his face from thee: and haue  
not respect what thou beleeuēs now, but  
what thou beleuedit then. And if at any  
time of thy life thou beleued assuredly,  
that Iesus christ hes suffered deth for thy  
redemption: thou may certifie thy selfe,  
that the Lord sal turne his loving counte-  
nance towards thee, & that then thou sal  
receiue that same faith againe in greater  
mesure. Mairover, it is to be vnderstand,  
that mans election, & reprobation ar not  
ruled according to mans own Imagina-  
tion: For who liues in greater securitie,  
(in their own conceipt) who brags faster  
of



of their faith, and perswades themselves more of Gods favour, nor the most prophane, and godles livers? Will they not boldly & confidently say, that they doubt nothing of their salvation, but thinks to be as high in heven, as any other? When nevertheles they are running a course direct contrary to the ordinance of God. The Iewes spake hardly to Christ & said, that they were not borne of fornication, Ioh. 8. 41. but had a father, quhilk was God. But Iesus answered them, that if God had bene their father, they would have loued him, who proceeded from God: Quhilk seing they did not; he declarit vnto them, that they were of their father the deuil. By the contrary, there is none that hes a greater feling of their own sin, ar forer troubled with tentations, & doubtings (as thou art presently now) nor the dearest servants of God. Example of *David*, *Hezekiah*, *Iob*, the Prophetes and Apostles, and a number of notable men in these our daies, whereof the particulars were long in this plaice, to alledge. VVherefore,

gird vp thy loines, like a man, & comfort thy self in these things: ground & repose thy self in the merciful promises of God, and merits of his Son Iesus Christ: And not on thine own fantasies, & vaine imaginations. And if thou wald be counted the Son of God, submit thee willingly to his correction: If thou would receiue a crowne of glory, fight valiantly, & be victorious: If thou would receiue the holy Ghost, cleanse thy hart, & be lowly minded: If thou would be exalted for ever to reigne with Christ on his throne, be content to be cast downe, & patiently to suffer with him: For by these degrees of necessitie thou mon passe & ascend to the highest heuens. Stand fast then, watch, & haue patience, yet a little while, and thou shall see great things: For albeit no chastising seemeth joyous, but grievous for the present, yet afterward it brings the quiet frute of righteousness to them, quihilk are thereby exercised. After Winter, comes sommer, peace after warre, gladnes after sorrowe, & after the tempest comes the faire

Hcb. 12. 11

faire wether: The Lord wil not threat & Psal. 103. 9  
 rebuke continually, nor keepe his anger  
 for ever, but is neere vnto them that are  
 of a broken heart. He wil come, hee will  
 come with speed, strang, merciful, & gra-  
 cious, his holy name be praised, through  
 his sonne Iesus Christ for ever. *Amen.*

## CHAP. XI.

*How long the trouble of the Conscience may  
 continue, how peace enters in, and how long it  
 may remaine.*

**A**L men that are in troble or in pain,  
 wald gladly vnderstand when their  
 paine & trouble suld take an end: And in  
 speciall, they that hes an inward trouble  
 of the mind, that hes a paine in their soul  
 & *Conscience*, and a feling of Gods wrath,  
 burning aganis them, that are maist desi-  
 rous to haue that feid reconciled, and to  
 know how long their paine & troble will  
 indure. All men (I say) wald hear of com-  
 fort & releefe: but fewe hes regard howe  
 long they haue rebelled aganis god, how  
 long they haue followit the affections of  
 their;

their own heart, and hes refusit to be reformed by Gods holy word & discipline. Were it not then good reason, O man! that the Lord punished thee as long, as he hes suffered thee? and that thy paine shold continue as long, as thou hes continued in thy sin and rebellions? But it is with a mercifull partie thou hes to do, quhilk is slow to anger, & redie to forgiue; whose clemencie I would exhort thee not to abuse, but to comfort thy self in it: For he is also just in his judgements; and it is a fearefull thing to fall in his hands. He hes shewen thee himselfe, when he wil forget thine iniquities; to wit, even then, when thou turns to him by earnest & vnfeined repentance: But as to the time, when the inward paine of thy *Conscience* shall cease, and thou receiue peace thereof, It is vnknowne to man: yea, it is als vncertaine when the Lord will remoue his scourge & punishment, as it is vncertain when he will lay it on: For it is to be marked, that the chastisement is not alwaies removed so soone as the sin is remitted: but for the singu-



singular weill and profit of the offender, wil continue to work patience in him, & to serue as a bridle to refraine him from falling in the like offences; while the Lord haue sufficiently purified him from such corruption. When *David* committed adultery & murther, by taking the wife of *Vriah*, and causing him selfe to be slaine; vpon his repentance, the Prophet *Nathā* saide to him, that the Lord had put away his sin, & that he suld not die: Nevertheless, because by that deed, he had despised the Lord, and caused the enemies of the Lord to blaspheme; he declarit vnto him, that the sword suld never depart from his house; & that the child that was borne in adulterie to him suld surely dy. But to return to the point of the matter quhilk we haue in hand: I haue heard of sundry persons, quhilk hes ben disquieted in spirit & *Conscience*, some for a year, some for two, some for three yeares, and some longer: (though not continually tormented, but by certain intervalls of time) & at length hes obtained inwarde quietnes and rest.

2. Sam. 12.  
10. 14.

But

Psal. 119.

82. 148. &amp;

69. 3.

But of the day & houre knowis no man. The man of god, *David* saith, that he was wearie of crying, that his throat was dry, and that his eies were blinded with looking for the Lords deliverance: If then he suffered so long, thou suld not dispair albeit thine affliction appeare longsome, but rather suld be content to suffer with the elect vessel of god. Alwaies thou may comfort thy selfe in this; that the lower thou be brought, the greter thy torment be, & the longer it continue; apparantly, when the releif comes, thy comfort and exaltation salbe the mair notabil & gret. Bot what matter is it, when thy deliverance be, if thou haif certification of gods spirit, that it salbe; and that vpon thy true repentance thy sins ar remitted & forgiven? Considering, that al the pain quhilk thou can suffer in this life, is not worthy of that glory quhilk the Lord hes prepared for al them that loues him. Prescribe not therfore any time of thy deliverance, neither think that the Lord is slow: for he hes his own appointit time for al things; and

Ro. 8. 18.

and when thou art farthest casten down, &  
 hes given over al hope of warldly help, &  
 repolis on thy God only, then is the Lord  
 neereſt vnto thee, to comfort and deliuer  
 thee. Now as to the maner & forme how  
 the trouble of mans *conſcience* paſſis away,  
 and true peace enters in; It is obſerued in  
 ſom perſons to be this: There wil preceid  
 & go before, an earneſt repentance of the  
 evil paſt, & a fervent deſire to amend, & do  
 wel: Man wil be heavily diſpleſit with him  
 ſelfe for his ſoul deſſections, & wil tak a de  
 terminat reſolution to reforme his life, &  
 to do that quihilk is pleaſant in the ſight of  
 God; In ſik ſort, that through fervencie and  
 grief, he wil feel an extreame dolor, & wil  
 weep bitterly: Yea, he that before could  
 never wring out a tear, nor be perfitly mo-  
 ued for his ſin; when the ſpirit of God en-  
 ters in & pearſis the heart, he ſal be lively  
 touched, ſair griued, & ſal not be able to  
 containe himſelf, nor to refrain from wee-  
 ping. Nixt after ſik perturbation, will fol-  
 lowe a calmnes & quietnes of the mind; &  
 ſuddenly wil ariſe a ſure perſwaſion in the  
 heatt

heart of the favour of God, and of the remission of sins: quhilk shall bring with it an exceeding great gladnes and reuiuing of the spirit. Man wil then begin to banish all vaine feare & superstition in his doings; & with greter confidence will vse a christian libertie in doing of thinges lawefull to be done; his feare will be no more servile, but childish: For he wil not then fear the Lord, as the servant fears his awful master, or as the criminal person fears the terribil iudge: But as the Son feares to offend his loving father; so wil he (being inflamed with loue and fervent zeall) feare to offend the Majestie of his good God. Farther, he wil cum with a greter assurance to the Lord, in making his supplications: and wil not be moued with such vaine cogitations & doubtings; as he was, when his *Conscience* was weak & wounded. To be short, hee will be mair constant nor of before, & wil haue a certain contentment & reioicing in al his actions, joined with the testimony of a gud and peaceable *Conscience*: yea, hauing obtained this inwarde tranquillitie & peace,

man



## OF CONSCIENCE. III

man wil think himselfe so strong and sure,  
 that he fall never be troubled againe, with  
 the like accusation & terroure of his *Consci-*  
*ence*. But leifst any fould be deceived in this  
 point; It is to be vnderstand, that so soone  
 as ever it fall please the Lord to turn away  
 his favorable face, to shew his angry coun-  
 tenance, and to menace man for sinne, so  
 soone shal newe terrours & torment of the  
 spirit and *Conscience* arise again. The cho-  
 sen vessell of God, King *David*, saide in his  
 prosperitie, I shal never be moved: but thou  
 Lord (saith he) didst hide thy face, & I was  
 troubled. Therefore when thou has recei-  
 ued heavenly consolation, look not to keep  
 it at thy pleasure: For temptation ceaseth  
 not any long time, neither is that comfort  
 laudable, but to be feared, quhilk makes a  
 man to forget his sin altogether. The Lord  
 cures his elect by temptation, and com-  
 fort. And Iob saith, that the Lord dois vi-  
 site man every morning, and tries him  
 every moment. I knowe a notable Prea-  
 cher of Gods worde (whome I doubt not  
 but God has ordained for his kingdome)  
 who

Psal. 30. 6

Iob. 7. 18.

who being sum time sore afflicted in *Conscience*, at last obtained comfort, & had inward peace for the space of many yeares. Nevertheles, at the plesure of the Lord, he was visited again of new; and divers & sundrie times wald be for the space of a Moneth or two, grievously troubled: Of this same man, while he was yet in good estat, I inquired, how he reposed in the night: I wil take reasonable good rest (saith he) If God make vs not to remember the faults quhilk wee haue committed in our youth: Yea, surely, when it pleasis the Lord at any time, to present mans sinns before him, in their vgliest form, & therewithall to perce the heart; albeit man thocht himself in never so great securitie, and confidit never sa meikil in his own constancie, & strength: yet the sight thereof sal ever trouble him, after an extraordinar maner. Heirfore, my dear brother, when new trouble arisis, and when thou feelest a want of the favour of God; be not dismaied nor despaired: For it is no new thing; but a thing costomable to the dearest servants of God. The spirit of  
God

God goes and comes at his pleasure, but will never abandon his Elect altogether. Seing then, that the whol course of a christians life, is but a continuall battel, a continuall falling by sin, and rising by repentance: And that the Lord will not suffer the *Consciences* of his servaunts to be long vnexercised: I wil now shew thee my opinion, howe thou suld behaue thy selfe, hauing (after long trouble) obtained comfort, and peace of *Conscience*, and while thy spirit is yet at rest.

## CHAP. XII.

*How man ought to behaue himselfe hauing obtained peace of Conscience, after his internal trouble.*

**L**Ike as all good things are receiued at the hands of God, by fervent and diligent praier: Even so, by thankfulnes, the benefits received, ar kept & retained. Hes thou obtained comfort and peace of *Conscience* at the bountiful hands of thy God? Then, if thou wald retaine it, & haue it to continue with the, see thou be thankful to thy god for the same. But such is the fragi-

litie & corruption of mans nature, that in whatsoever estate he be, hee can not containe himself long within bounds. For get he a blast of adversitie, then is he dejected over lawe, & falls oftentimes in mistrust: Get he a blenk of prosperitie, then is he incontinent exalted over high, & fals shortly in a careles securitie. Heirfore, I wald admonish thee to behaue thy selfe, as the skilful & expert Skipper dois, quhilk during the time of the tempest, is ever on foot, & busilie exercised; and in the greatest calme is ever looking & preparing for a storme to come: Even so thou, In adversitie behaue thy self patiently, constantly, & confidently; Againe, in prosperitie, behaue thy self warely, humbly, & thankfully. But specialy nowe, having obtained comfort from above, & peace of *conscience*, I wald exhort thee to take diligent heed to thy behavior, and to be on this maner exercised. First of all, without delay, retire thee to thy chamber, or to the house of praier; and with all humilitie of hart, prostrate thy self before the Lord, acknowledge thy deliverance to  
haue



haue proceeded from him, and render all  
 hearty thanks to him therfore. Sing psalms  
 and songs of praise cheerfully to the Lord:  
 whereof, thou may finde great plentie a-  
 mong the Psalms of *David*, agreeing with  
 thy case: as in speciall, the 23. 24. 40. 91.  
 103. psalmes, & a great number of others.  
 Yea, not onely praise him thy selfe alone,  
 but also stir vp & exhort others to magni-  
 fie him with thee. Advaunce his glory in  
 thy words, thy writs, and thy deedes; and  
 abhor those things quhilk may derogate,  
 or be hinderfull therevnto. Hide not his  
 goodnes shewen and reveilled vnto thee;  
 but declare his mercie and loving kindnes  
 to the members of his Kirk, & assemblies  
 of them that feare him. Farther, dedicate  
 thy self al whollie to thy God, and hence-  
 forth vowe thy selfe, and thy service vnto  
 him, & defend his cause, and the cause of  
 his servants: And for confirmation of thy  
 faith, and of the league betwixt the Lord  
 and thee; go to his supper, the holy com-  
 munion, renew the testament of our Lord  
 Iesus Christ, by the participation of those  
 seales

Psal. 119.  
106.

scals and testimonies quhilk declaris his death and body broken for vs. Mairouer, look what is set down in the eight chapter of this treatise for reformation of thy life, repeat the same in this place, and apply it to thy present estate. Specially, anent the diligent trial, how thou profits in religion & taking nightly a sharp count, how thou hes employ it the day preceeding. Examine oft & narrowly, if thou haue gotten any dominion over any of thy vnruely affecti- ons; and if thou haue daunted or reformed them in any measure, think well that thou hes obtained a gret victory. In al thy affaires, & interprises whatsoever, either of gret or of smal importance, craue counsell at the mouth of God in thy praiers, what thou suld do; craue his assistance, that it would please his majestie, to direct and teache thee the right way: For the way of man is not in himselfe, neither is it in man to walk and to direct his steps: And whatsoever successe or effect thy proceedings tak, albeit it bee never so far aganis thy heart, yet hold thee content and thank the Lord  
for

it: For he seeth farther nor thou dois, hee knowis that quhilk thou knowis not, and will turne all thinges about to the best, for them that loues him. Hunt not after worldly thinges; neither care thou meikill for them: But as the Lord Iesus hes commanded, seek first the kingdome of God, & his righteosnes (which is amendment of life) and then shall these worldly thinges be sufficiently ministred vnto thee. Respect not thine owne commoditie in serving God; neither make thy dependance on him, in hope of a temporall rewarde: But respect cheifly his glory, let thy service tend alwaies to please him, & that in hope of an everlasting recompense. Thinke not that thou art placed by God here vpon earth, to liue at libertie, to enjoy thy plesures, or to make long residence: but only to serue him, looking for nothing in this life, but for affliction, & that as a pilgrim & stranger thou art to passe away suddenly home to thine own cuntry, there to giue acount to thy Lord and maker, how thou hes bestowed thy time here vpon earth, & how

Mat. 6. 33.

Ioh. 16. 33.

Pfal. 34. 7  
& 91. 11.  
Heb. 1. 14.

thou has obeyed his holy wil & commandments. If the Lord bestow his temporal benefits on thee, or grant thee any repose & contentment in this life, be thankful to him therefore, & vse his gifts to his glory: Nevertheles, let not thy heart nor affection be fixed vpon earthly things: but let euer thy minde be caried vpwarde, let thy chief delight, thy hope, thy rejoycing, felicitie, & comfort, be in the merciful promises of God, in the merits of Iesus christ, & in the joyes of the eternal life to cum. Flie sin, as a contagious pest, and in al thy actions, remember weill that the Lord is ever present in spirit, who sees thy deeds, hears thy words, & knowis al thy secret thoughts: His Angels also, whome hee hath giuen charge over thee; albeit thou see them not yet they both hear & see thee and thy proceedings; before whome thou shuld be ashamed to do, or say any vnseemely thing. Finally, for conclusion of this tretise, besides all the precepts before rehearsed: there is yet a thing wherof I wald admonish thee; quhilk in the mercies of God, I beseech thee



thee to remark, and exactly to cary away: having obtained peace of *Conscience*, while thy spirit is yet at rest, take pen & ink, and speedily write vp, for a memoriall, the time & maner of thy trouble, and of thy deliverance; yea, whether thou can write or not, imprint it deeply in thy heart & memory; and for all the daies of thy life, let it serue thee for these vses. First, so oft as ever thou reades it, or calls it to remembrance, let it serue as a perpetuall lesson, to learne thee to be thankful to thy God. Secondly, let it serue, as a perpetual bridle, to refrain thee from sin, & offending the maiestie of god: Certifying thy self that if thou be ingrate, or delight in wickednes, the Lord hes ever the same wand aboue thy head, wherwith he wil scourge thee againe mair viuely, & wil make thy own *Conscience* a bourior to torment thee. Thirdly, where ever it shall please the Lord to cast thee againe in the like trouble, then collect this document, and comfort: Assure thy selfe, that if thou seek to him with al thy heart & with continuance; as he delivered thee of before, so

will he deliver thee again at al times thereafter, vnto the end of thy life: For the mercie of God is without repentance.

Rom. 11. 29

Now, my deare brother, let not this be thy behaviour, & exercise, for a day, or for a short time onely: but see thou continue therein during all the daies of thy life: In respect, the reprobate & wicked man, sumtime for feare of the Lords judgements, sumtime to be releved of his present paine and trouble, sumtime to get his intention accomplished, or vpon other worldly respects, will haue good motions, & wil begin a good course: but so soone as the Lord dois avert his plague, so soone as he is eased of his paine, or comes to his intent; so soon returns he to his former impietie, & vpon light occasions falles suddenly and shamefully back. Be thou not therefore like to him, but as a good soldier of the Lord, endure and persevere constantly vnto the end, that thou may be saved and inherit all things. Watch, pray, & meditate the lawe of the Lord, that in the evill day of his visitation, thou may get rest, when the pit is digged

Mat. 23. 13

Reve. 21. 7

Psa. 94. 13

digged for the wicked: and that at the glorious comming of our Lord Iesus, thou <sup>Mat. 25. 28</sup> may be found a good & faithfull servant, <sup>1. Pet. 5. 4</sup> & receiue an incorruptible crown of glory in his everlasting kingdom, where thou shalt dwell with the Angels, & glorified bodies, lauding & praising the almightie father, the sonne, & the holy ghost for ever.  
*Amen.*

## CHAP. XIII.

*A forme of praise, and praier to be used, by them quhilk are deliuered from the vexation of the Spirit and Conscience.*

**O** Loving, gracious, and bountifull Father! I render al praise vnto thee, for thy manifold mercies shewed on me thy poore servant; quhilk are more in number nor I am able to recount. Behold, thou hes not taken me away in my sin, but hes spared me long, & at last hes given me a sight of my sins, a liuely sorrow in my heart for the same, a fervent desire to abstaine from doing evil, and to do that quhilk is plesant in thy sight: Blessed be thy name for that hope, & sight of mercy & salvation, quhilk thou

thou hes given me in the death of thy Son  
Iesus Christ: Praise be vnto thee, in that it  
hes pleased thee also to haue chastised me  
with the rodde of thy fatherly correction:  
For thereby, thou hes tamed, & humbled  
me, being insolent and vnruely: Thou hes  
thereby let me know mine own weaknes,  
& vnworthines, and thy justice & mercie:  
Thou hes drawn me vnto thee, as it were,  
by force, & wald not suffer me to perseuer  
in wickednes: Thou succoured me when I  
was led captiue with my owne affections,  
and was transported with the vanities of  
the worlde: Thou hes drawne out seruent  
praier, sighs, & sobs from my heart, and  
teares from mine eies, for my sin, quhilk I  
could never haue done of my self, without  
the motion of thy holy spirite; And thou  
vouchsafest from time to time, to harken  
to my praier, and to graunt my requests.  
Thou hes brought me from the doore of  
death, and brink of dispaire, to the quhilk I  
was neere: Thou hes brought me out of  
the dark cloud of ignorance and heavines,  
wherewith I was overshadowed: and didst  
mini-



ministrate wonderfull meanes to comfort me, and to bring me to the knowledge of thy trueth, in the daies of my trouble, and ignorance: Thou hes cast me downe, thou hes raised me vp; thou hes tried me like the silver in the fournace; thou hes eased my paine; thou hes exercised my *Conscience*; thou hes trained me vp in thy discipline: and hes made me partaker of thy holy Sacraments institute by thy sonne our Lord Iesus, as sure seales and testimonies of thy loue, & of my adoption & salvation. These benefits, O heavenly Father! and al other good things, I acknowledge me to haue received, and to receiue daily of thy only goodnes, & bountiful hand: for the quhilk I render vnto thee, that quhilk thou hes also giuen me; even my heart, my soule, my affection, and my strength, with al thanks: For lo! they appertaine justly vnto thee, the fountaine of all goodnes, and original of my being: I dedicate my life, & service to thee, and wil vowe my selfe thy servant for ever.

But now, my God, I stil remain in great danger,

danger, & distress; and vnles thou preserue me, I am but lost; vnles thou vphold me, I am not able to stand: For so long as I am in this tabernacle, I am but poor, weak, ignorant, impatient, & imperfect: So long as I am in this vail of misery, I am daily assailed within, & without, with manifold tentations; with the intisements of the world, with the snares of the diuel, with the injuries of men, and raging of mine own concupiscence: If thou take thy good gifts from me; I shal stand vp poore, naked, & miserable: If thou tak thy spirit & grace from me I shal then doubtles fall suddenly, & be a pray to my enemies foresaids. Haue mercie on me therefore (O Lord) for Iesus Christ thy deare sons sake; & let me not be overcum, nor drawn from thee with the trifles, and entisements of the world; by the power & subtiltie of Sathan; by the fellowship, or provocation of men; nor by the vnruines of my corrupted affections. But as thou hes wrocht that great work of my redemption, by the deth of thine only son, so work likewise, & accomplish the work of my regeneration.

# OF CONSCIENCE. 129

generation, by the vertue of thy holy spirit. By the mightie operation of the comforter, make my heart new within me; my stubborne, and polluted heart, pearce it, purge it, mollifie it, enlarge it, frame and fashion it to thy holy wil: Crucifie the old man, quicken the new man; bridle, & mortifie my sinful lusts and natural affections, that they be not inordinate nor excessiue; but make them alwaies obedient & subject to my spirit, & my spirit to thy spirit. Let thy word & wil, be a precise rule to al my deeds, my words, my thoughts, my appetites, & desires. Let me be daily renewed, comforted, instructed, instrengthened, preserved, and governed by the spirit of truth, till I come to the ful perfection; and albeit Lord, I cannot be altogether without sin, so long as I am clad with flesh and blood; yet, let not sin raigne, nor haue the vpper hand in me; but so oft as I fal by sin, als oft raise thou me vp again by repentance: sanctifie my soul, good Lord, my wit, & memory, that I may be alwaies occupied in thy service: purifie, & blesse my body and  
mem-

members, quhilk ar defiled with the works  
of the flesh, that I may be a meet and well  
prepared temple of the holy Ghost: Blesse  
likewise, & prosper, acording to thy good  
pleasure, mine interprises, proceedings,  
and works of my hands, that it may go wel  
with me. Dresse my affaires, and put them  
in good order: Preserue me alwaies, that I  
attempt nothing repugnant to thy holy  
will; let thy will, be my will (my God) And  
whatsoever succes my proceedings take;  
whatsoever crosse or affliction it sal please  
thy maiestie to lay on me; make me hartie  
wel content therwith. For thou knowis  
what is good for me. As concerning tem-  
poral benefits, I craue them onely in such  
number and measure as seemeth good in  
thine eies: Giue mee those things quhilk  
thy wisdome knowes to be most expedi-  
ent for me: seeing thou knowest whereof I  
haue need. Alwaies, Lord, let me not lack  
the thing without the quhilk I canot serue  
thee: but grant me thy blessing, thy favor,  
& thy grace, and then I sall haue enough.

Arme me, O heavenly Father! with spi-  
rituall



## OF CONSCIENCE. 127

rituall armour, in this great conflict, and  
 high tentations: Giue me a true, liuely,  
 and justifying faith, whereby, I may stand  
 stedfast in all assaults, & quench the fiery  
 darts of Sathan: Imprint thy true feare in  
 my heart, and let me be replenished with  
 thy fervent loue: Giue me patience, and  
 long suffering, vnto the end of the battell;  
 humilitie and meeknes, giue me a humble  
 heart, and a lowlie mind, a forgiuing hart,  
 a penitent heart for my sin; a pliable hart,  
 will, and mind, to thy voice, thy word, and  
 thy wil; and a thankful heart for thy bene-  
 fits; Lord, let them never slide out of my  
 mind. Giue me sobernes, temperance, con-  
 stancie, truth, vprightnes, contentment of  
 mind, peace of *Conscience*, charitie & loue  
 towards al men for thy sake: That I be not  
 onely a hearer, reader, and vnderstander  
 of thy word; but also, a keeper and practi-  
 ser of thy word and commandements.

These things, I craue of thee, my God,  
 in the name of thy son Iesus christ: For so  
 he hes commanded me to do, promising,  
 that thou wilt graunt my petitions for his  
sake.

sake. But, Lord, my mouth is not able to  
 expresse, my heart to vnderstand, nor my  
 thocht abil to conceiue the hundreth part  
 of those things, whereof I haue neede and  
 ought to do. Heirfore, let the comforter,  
 teach me, & put me in remembrance of al  
 things, as thy dear son hes promised; that  
 both in prosperitie, & aduersitie I may be-  
 haue my self as one of thy good soldiers &  
 faithfull servants, to the end of my course  
 and race. Be thou ever my strong rock, my  
 buckler, & my sheild; and then though the  
 world suld turne vpside down; yet fall I be  
 in perpetuall securitie. Be on my side, and  
 neither man, nor the devil sal be able to o-  
 verthrow me. Giue me everlasting life, O  
 Lord! that after this life be ended, I may  
 dwell with thee in thy kingdome, behol-  
 ding thy glorious face, magnifying, and  
 praising thee, thy Lamb Iesus Christ, and  
 the Comforter thy holy Spirit; together  
 with thy chosen children, & armies of thy  
 bright Angels, for ever, and ever, worlde  
 without end. *Amen.*

*Finished the 27. of March. 1593.*

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